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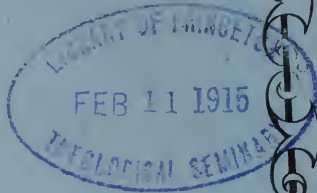
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[NEW SERIES.

THE  
English



Presbyterian Messenger.

AUGUST, 1858.



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**ERRATUM.**—In the article on "The May Meetings" in our last number, and in the last paragraph but one, for "the vitality of Evangelical Presbyterianism but tells that Scotland, as well as England," read "strikingly indicates that Evangelical Presbyterianism in Scotland, is playing a great part," &c.

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All Letters, Newspapers, Books, &c., for the Editor, should be sent to the care of the Printer, Mr. BURT, 90<sup>1</sup>/<sub>2</sub>, Holborn Hill; or to the Office of the Church as above.

We particularly urge upon readers and correspondents attention to the fact that Letters or Articles, intended for insertion in the September number, must reach us by the 15th inst. at latest, and all items of intelligence not later than the 20th. A rigid adherence to this rule is indispensable.

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THE ENGLISH

# PRESBYTERIAN MESSENGER.

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CHRISTIAN LIBERALITY ON BEHALF OF THE  
ORDINANCES OF THE GOSPEL.

No. III.

WE have contemplated *the principle* of liberality on behalf of the ordinances of the house of God, first, in its *reasonableness*; and we have advanced to consider it, secondly, as *divinely enjoined*.

We have seen its distinct and most solemn recognition, 1, in man's *unfallen* state; then, 2, as brought prominently before his view, and impressed on his mind and conscience *posterior to the Fall*. And we have seen, 3, its positive and repeated injunction on God's ancient church, during the *Levitical dispensation*. 4. Before passing from the point of *divine injunction*, let us descend for a little in the history of the church to the times of the New Testament, and inquire whether the *Gospel Church* has any concern with the principle before us.

Have the facts and arguments to which we have been adverting, pertaining to the former economy, any obligatory bearing on the church in these latter days—in this last and highest dispensation of divine mercy toward our fallen world? We think they have,—and proceed to state very briefly our reasons for this opinion.

Of course, as will be evident from our preceding observations, we do not hold the tithe-law, in the *letter* of it, and as to its peculiar object under the Levitical dispensation, to exist and to be binding *now*. The tribe of Levi, as such, is extinct, or is unknown; and it can have no successor. But we do hold, and think we have shown, that the *principle* involved in our present subject is *moral* in its nature—not part and parcel of a ceremonial and typical economy, destined to be of temporary duration, and, after the lapse of fifteen centuries, to be abolished and to pass away. In its whole spirit it had place, as far as was competent, in man's primeval state. It was revived and re-imposed on fallen man in the day when he obtained mercy and received the promise of a great Saviour and a great salvation. It had place,—as we shall show under a succeeding head, in the Patriarchal dispensation—and not, even then, as a new institution, but as one known, revered, practised by “the sons of God”—his worshipping people in the world, ages before.

And now, is it abolished, as to its spirit, under the New Testament dispensation? Surely not.

For, first of all, the great object which it had in view in the ancient state of the church—the maintenance of the worship and service of God—still exists in all its preciousness and all its powerful obligations. Not only so, the claims of this object on the professing people of God are, in these latter days, unspeakably enlarged. The deep mystery of the Almighty's administration, the knowledge of the true God, and of a Saviour promised to our sinful and miserable world, was long confined to one favoured land. In Palestine alone, for fifteen centuries, was God known, and the Church of God to be found. Predictions, it is true, numerous and splendid, were uttered and recorded by prophets favoured with celestial illuminations, regarding her increase and enlargement in future times; but no extension of her boundaries was then enjoined. Proselytes were received, and in Jerusalem alone they were counted, on various occasions, at no less a number than twenty thousand. But no proselytising mission was ever proposed. Embodying though it did the only revelation of a divine remedy for human miseries, no incursions of Judaism were commanded or made on the people of other lands. But now, the veil of the temple has been "rent in twain,"—the "middle wall of partition" has been broken down, and we Gentiles, long "aliens from the commonwealth of Israel, and strangers to the covenants of promise," are invited to come "nigh to God by the blood of Jesus;" and "repentance and remission of sins" are commanded to be "preached among all nations, beginning at Jerusalem." The church of the living God has now "the world" as her "field,"—the circulation of the HOLY WORD, and the proclamation of the blessed gospel in all lands, and in "earth's remotest isles," as her high and glorious work:—and, if the large contributions of God's people were demanded of old in far other circumstances, and for much more circumscribed and limited operations, with an hundredfold more power are they demanded now, when the duty of the church is so unspeakably augmented, and the extent of her obligations and enterprises is so immeasurably enlarged.

But, let us look for a little into the domains of New Testament Scripture, and see if our sentiment be disapproved, or if there has been enjoined or manifested any departure from the spirit of the ancient law.

Did our blessed Saviour abolish it? His "obedience unto death" fulfilled, beyond question, and abolished the *ceremonial* law. Did he set aside the *moral* law, of which the tithe, in the *spirit* of it, was plainly a part? Nay, rather, did he not revere the temple as "My Father's house"—honour it by making it the scene of many of his gracious discourses and many of his glorious miracles—resent with holy indignation the desecrations to which it had been subjected—bestow divine approbation on the contributions given in to its treasury—and pronounce a commendation that will go down to the end of time, on the poor but conscientious God-fearing widow, who cast her "two mites"—her present *all*—into the treasury of the Lord? And, last of all, did he not, when near the close of his earthly ministry, pronouncing a solemn, judicial woe on the self-righteous, hypocritical misleaders of the people, allude to the *law of tithes* in these emphatic words: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Mat. xxiii. 23), as if the Lord of his own house had said, "Of these inferior matters ye pay and exact tithes. For this I pronounce no censure upon you: it is right; it is divinely enjoined.



But for *this* I condemn you, that, while *rightly regardful of these minor obligations*, ye tamper with and disregard the more momentous of my own and my Father's law." And thus, as is remarked by a recent eloquent writer, "did God, by the mouth of his Son, continue to assert his full claim to the observance of the title, *and hand it over* (in its spirit, at least), *in all its force and in all its freshness, to the Christian Dispensation.*"

And now, finally, on this head, without introducing, as, if our limits permitted, we might have done, various passages of the New Testament, which, with intense power and warmth of affection, enjoin on the disciples and followers of the Lord Jesus the duty of Christian contribution on behalf of Christ's Church and cause, let us briefly advert to the reasoning of the illustrious Apostle of the Gentiles, addressed to the members of the Corinthian Church. Referring our readers to the passage (1 Cor. ix. 3, 16), we shall sum up its import in a few sentences. "Our adversaries," as if the apostle had said, "have called in question my apostolic character and authority, because, during a whole year and a half I preached the gospel and laboured among you, taking nothing of your worldly substance, but working with my hands that I might not be burdensome to you. This is the ground on which Barnabas and I have been slandered as impostors! In vain! We have rights, as to temporal things, from the churches we plant and to which we minister. We have authority to demand support from those to whom we devote, and who prize, our ministrations. We have a right to charges in prosecuting our high and holy mission. Nor do we rest this right on mere human judgment. Our opponents themselves being witnesses, the law of God casts its shield over the rectitude of our claim. Is it not forbidden there to 'muzzle the ox that treadeth out the corn?' And have *we* not an interest in this prohibition? We are labouring, as ye yourselves well know, in obedience to the command of our ascended Lord, for the dearest interests of our race, and in doing so, God himself entitles us to equitable and honourable regard. If we devote ourselves to sow the seed that shall spring up in spiritual and everlasting blessings to you, is it too much for you to grant us honourable temporal support, that we may be sustained and encouraged amid our evangelic labours, and that we may be fitted for their continued prosecution? We have waived our right, lest you should have been prejudiced against us, and lest the glorious gospel, through our reproach, should have been obstructed in its course. Did not God ordain provision for the ministers of his worship under the former economy? And now, with all humility, but with all boldness, as a commissioned, inspired apostle of the Lord Jesus, I declare to you that, under the gospel, the claim and the duty are in spirit the same, and that our Divine Lord has enjoined on all his followers kindness to his ambassadors, and munificence to his cause. For, said he not, when he sent his disciples forth on their benevolent mission, 'Provide neither gold nor silver,' 'Is not the workman worthy of his meat, and the labourer of his hire?'"

No, most assuredly, the contributions of Christians for the support of the institutions of the gospel are *not* a mere optional thing, which may be given or withheld at pleasure. A gift to a public charity may be declined without moral blame attaching to the individual doing so. But it is not thus in regard to the ordinances of the gospel. The support of these is obligatory in the highest sense. It is a positively commanded duty. "Let him that is taught in the word," says the apostle, "communicate unto him that teacheth in all good things." "The meaning of the expression," says Bishop Hall, "is, to return temporal for spiritual blessings." And here the apostle clearly anticipates the delusion to which the apparently *optional* aspect of

the injunction might have a tendency to lead, for he immediately adds, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Let those professing Christians who would escape from obligation to the support and extension of the gospel, and who regard all that can be saved off this highest and noblest of all objects as *clear gain*, ponder these solemn and awful words. "Sowing to the flesh," remarks the same excellent bishop, "is covetousness and self-gratification. 'Sowing to the spirit' is the bestowing of temporal goods upon holy and spiritual purposes, in dependence on the influences of the Spirit of God." "The support of the gospel," says the commentator Scott, "ought not to be regarded as if it were an alms, or a favour conferred on the ministers of Christ; it is at least as much their due as a soldier's or a labourer's hire." "Let it not be thought," says the admirable Angell James, "that what is given to a minister is a *charitable donation*; it is the payment of a just debt. I spurn, for myself and my brethren, the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to *Justice*; and if our claims are denied on this ground, we refuse to plead before any other tribunal, and refer the matter to the great assize."

#### IV. APPROVED EXAMPLE.

Plainly most *reasonable*, and *divinely enjoined*, the principle under consideration has been *exemplified* under all the various dispensations that have existed in the history of the Church.

We have seen that it was recognised and honoured even in the Paradaisical state. That it was recognised and obeyed in the church in those early days, when "men began to call on the name of the Lord," and downwards, there can be no reasonable ground to doubt.

Immediately on the cessation of the Flood, the destined occupant of the new world entered on the possession of it by a solemn, public acknowledgment of the supremacy of God as the Lord of all, of his entire dependence on him for life and all good, and of the bounden duty of devoting a portion of his manifold gifts for his service and honour (Gen. viii. 20).

And now, descending to the Patriarchal dispensation, we find the ordinance of tithe to God expressly mentioned and observed, and introduced to our notice in such a way as clearly to indicate that it was not the mere invention of man, or an act of unauthorised *will-worship* on the part of the ancient fearers of the Lord, but a Divine institution, and, moreover, that, even as a Divine institution, it was not then imposed *for the first time*, but as known and practised, under its heavenly sanction, ages before.

1. The first of the *patriarchal* examples is that of Abraham, "the father of the faithful, and the friend of God." Returning from the defeat of the confederate kings, having rescued Lot with the captive people and all their goods, this illustrious patriarch is met by the king of Sodom, and Melchisedeck, "priest of the most high God." With the question, who this latter remarkable personage was, our present argument has no concern. We believe him to have been a *man* endowed with both a regal and a sacerdotal character; and that his pedigree, and other circumstances regarding him, have been divinely concealed from us that he might be the more remarkable a type of Jesus, king on God's holy hill of Zion, and the great high priest of our profession. "Melchisedeck, king of Salem," says the inspired historian, "brought forth bread and wine: and he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be

the most high God, who hath delivered thine enemies into thy hand. And he gave him tithes of all." (Gen. xiv. 18—20).

With a nobleness of mind worthy of his character as a believing "sojourner in the land of promise," he declines the proposal of the king of Sodom to take "the spoils" as his own. They *were* his. He had taken them in most warrantable conflict; and this circumstance gave him a claim which the king felt and expressed: "Give me the people, and take the goods to thyself." "No," said the noble-hearted Father of Israel, "I have lifted up mine hand unto the Lord, the most high God, possessor of heaven and earth, that I will not take anything that is thine, from a thread even to a shoe-latchet, lest thou shouldst say, I have made Abram rich." "But he gave him (Melchisedeck) tithes of all." Nobly relinquishing his own claim, he does not, cannot part with God's. To the representative of Him whom he knew to be "the Possessor of heaven and earth," he gave the tenth of all. And by this same Melchisedeck, in the character of "priest of the most high God," and as thereby as really discharging a part of his sacerdotal office as when pronouncing the benediction on the patriarch, was the tithe received.

And now, bearing in mind that, beyond all the characters introduced to our view in Old Testament history, Melchisedeck was pre-eminently a type of Christ, that to this most illustrious type of the King and High Priest of the Gospel Church, this early payment of tithe was made,—made, too, manifestly not as a *novelty*, but in conformity with a well-known and established usage, and, doubtless, in obedience to a divine command issued forth in still earlier times,—made, in fine, at a period long anterior to the introduction of the Levitical economy,—can we fail to perceive, in this memorable transaction, an argument strong,—indeed, resistless,—in regard to the moral and obligatory character of the great principle we have under review?

2. Let us now look to one or two incidents in the history of the grandson of the illustrious patriarch to whom we have just referred.

Beyond question, from his early days Jacob knew and revered "the Lord God of his fathers, Abraham and Isaac." Grievously, indeed, in the matter of the blessing, did he sin against God, and against his aged parent, and against his brother; and bitterly was he chastised for his conduct in his subsequent history. But he was certainly brought to repentance, and his sin was graciously forgiven; and, on the occasion to which we are going to refer, he received from on high a marvellous, never-to-be-forgotten testimony that it was so. Destitute, defenceless, with the prospect of a long and dreary journey before him,—wearied in body and distressed in mind, he lay down, on the first night of his lonely course, in one of the fields of Luz, to rest,—perhaps, if an offended God so willed it, to sleep. There the forlorn outcast lay,—the cold earth his bed, a stone for his pillow, and his curtains the wide canopy of heaven! Poor state for the son and heir of wealthy Isaac! But the Lord remembered and visited him in signal mercy. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Most marvellous scene! What wonder if, on the morning after that memorable night, the astonished, trembling, yet encouraged wanderer should have

exclaimed, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." And surely most seemly it was, that, when God's covenant with his fathers was thus wondrously and graciously renewed to him, he should have taken the stone which had been his pillow, and set it up for a pillar, and poured oil upon the top of it, and vowed his vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me *I will surely give the tenth unto thee*" (Gen. xxviii. 10—22).

On the precious spiritual truths with which this portion of patriarchal story is fraught, it is not in accordance with our present object to dwell. That our glorious mediator, Christ Jesus, is the medium of happy intercourse between heaven and earth—that through him God speaks words of love to the children of men—that his covenanted providence is consecrated for the protection and welfare of those who truly love him—and that the holy and blessed hosts of heaven rejoice in ministering to God's people, especially in times of trial and sorrow—are truths plainly and strongly brought in the narrative before us: but on these it is not our province to dwell.—"*Of all that thou shalt give me, I will surely give the tenth unto thee.*"

Doubtless, it was a vow of profoundest *gratitude*. Could it be otherwise? But it was, moreover, beyond question, a vow of recognised, acknowledged *obligation* and *duty*. Why the *tenth* rather than the seventh, or any other portion of the goods he might be privileged to possess? Why, but that, instructed in the fear and worship of God, in the home and under the care of his pious father and venerable grandsire, he had been taught and had seen the *tenth* to be a sacred obligation; a solemn, binding law? He knew of Abraham's tithes to Melchisedeck; we cannot suppose he was uninstructed in those that went before, or, indeed, generally, in the preceding history of the church and the world; and, in vowing a tenth to God, he was only devoting the commanded, dutiful tribute of all that he might, under God's gracious providence, be privileged to enjoy.

Of one striking feature of distinction between Abraham's tenth, formerly adverted to, and that of Jacob now before us, we can hardly fail to take notice. Abraham's case was extraordinary—a deliverance—a victory—never, in all likelihood, to be enjoyed or commemorated again. The tenth, in this case, might, therefore, be alleged to be simply an effusion of joy and gratitude to God, who had interposed on his behalf, and made him victorious, with a handful of men, over numerous foes. Doubtless it was so. But if it should for a moment be supposed that this was a mere isolated act in the great patriarch's life, the record of Jacob's vow sets aside the supposition. It, too, was indeed primarily called forth by one special token of divine kindness and care. But it embraced his whole life. "*Of all that thou shalt give me*"—over all my life it shall be thine. No priestly altar as yet exists, to which it can be presented for thee. But my *tenth of all* is thine: in what way soever thou mayst bid me employ it, it is, and shall be thine, a token of my gratitude—an expression of my fealty and allegiance to thee.

All this took place before the Mosaic law; and in all this, therefore, a divinely approved example of the dedication of themselves and their substance to the Lord has been transmitted and commended to God's professing people till the end of time.

We shall prosecute the point of the *exemplification* of our *principle* in

later, and in *New Testament times* (D.V.), in our next paper. Meanwhile, a good paragraph from a rather quaint writer may not inappropriately conclude the present one. "It is not easy," he remarks, "to determine what portion of our income should be appropriated to religious uses. Some have thought Jacob's example a precedent for setting apart one-tenth. Where the income is small, this may be sufficient; but wealthy Christians can hardly be said to follow the patriarch's example, unless they set apart a much larger portion. Jacob possessed little more than his staff, or shepherd's crook, when he made his vow. He desired no more than 'bread to eat, and raiment to put on.' To have given one-tenth from *this* must have required far more self-denial than those who have great wealth would subject themselves to were they to lay by one-half or two-thirds of their income for the same good purposes. Jacob gave, not grudgingly, nor of necessity. In his case, love to God was the principle—its fruits, liberality and benevolence."

M.

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### THE LATEST GLIMPSE OF PORT ROYAL.

AN undying interest attaches to Port Royal. That cloister was not made famous by magnificently wild scenery, like La Grand Chartreuse, or by especial austerity, like La Trappe after Rance's reform. Its interest was partly from the distinguished names associated, more or less closely, with it, and partly from the undeserved cruelty and injustice which first crippled, and at last destroyed it. In gazing at the extensive and beautiful ruins of Rivaux, few think of the monkish annalist who wrote his chronicle there; none can visit the place where Port Royal stood without thinking of the great works there meditated or composed.

For the general reader, Pascal, doubtless, is the chief figure associated with Port Royal; but others at the time were more generally known, and exercised a wider influence. The women were as distinguished in their way as the men. M. Faugere, known on both sides of the Channel by his edition of Pascal, and other publications relating to the Port Royal period, has recently given to the world, in two volumes, the "Letters of Agnes Arnauld." The Arnaulds were a distinguished, as well as a long-lived family. Embracing nearly half a century out of her life of seventy-eight years, these letters, which are carefully, yet scarcely to a sufficient extent annotated by M. Faugere, give us a very vivid view, not of the literary, but of the religious side of Port Royal. The last letter is dated only a few days before the writer's death in February, 1671.

Thrown somewhat hitherto into the shade by her elder and more energetic sister, Angelique, the abbess Agnes will now have more justice done to her. Her correspondence presents to our view Port Royal, first in its season of calm retirement and growing influence, and then in its period of augmenting hazard and finally arrested career. The institution lingered on, indeed, for upwards of thirty years after her death, but only in a mutilated and dying state. The whole of the era of its influence is embraced within these volumes. The letters are of all degrees of merit, from the hurried and passing note to the carefully meditated epistle on topics of high interest to the writer and her community. Perhaps the finest is that on the imprisonment

in the Bastille, of De Sacy, the translator of the New Testament. From it we extract a few sentences:—

“There is nothing so magnificent as the being an ambassador of Jesus Christ. But the world has no eyes for its magnificence which has in it nothing worldly,—the greatness of the ambassadors of Jesus Christ consisting in being conformed to his humiliation. The kings of the earth do not allow their ambassadors to assume their arms, much less to wear their crowns; but Jesus Christ gives to his envoys his own arms, which are his cross, and himself puts his crown on their head, piercing because of its thorns, but glorious, because he has borne it.”—Vol. ii. p. 232.

There is one letter to Pascal on his sister's death, and two commemorate his own decease a few months afterwards. Agnes Arnauld in these discovers no sense of the vast loss to the world in the premature departure of the great Christian philosopher. Were one to gather an estimate of the author of the “Thoughts” from what the abbess says of him, it would be that of a man of some ability, and devoutness most surprising in a layman.

The age of Louis XIV. was the most brilliant period of the Gallican Church, the era of its greatest preachers and its greatest writers; but what dark shades even then mingled with its brilliancy! The see of Paris, neither the greatest in rank nor the richest in possessions, but the foremost among the French bishoprics from its social influence, is possessed during the period of these “Letters” by some half dozen prelates. Among those who thus had it in their power materially to influence the destinies of Port Royal we find not only the learned canonist, De Marca, but the profligate politician, De Retz!

It is to be wished that some writer would increase reputation among us, or gain it, if not previously known, by an elaborate but not over-bulky work on Port Royal. With French novelists and playwrights Jansenist is a name of as much scorn as with a similar class in this country Puritan is. Royer Collard took a far juster view when he declared that to know the nobleness which human nature was capable of, you must be acquainted with Port Royal. When the Jansenist community finds an English historian, these two volumes of letters will contribute materially to the inner department of the narrative. Meanwhile, though the work before us is too large and too unequal in value to find a host either of purchasers or of readers, it can be confidently recommended to large-minded students and devout meditators on the religious past. The best of the letters will, for general usefulness, take rank with those of Helen Plumtre and Lady Powerscourt.

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### BUCKLE'S HISTORY OF CIVILIZATION.—VOL. I.

THIS is a very bulky volume; but the author, according to his own showing, has little more than broken ground. If completed in harmony with the extensive plan, it will be a most voluminous work. From the respectable house which publishes it, and from the flourish of trumpets by friends which has attended or followed its issue, the work will have a run; and whenever men are unwary enough, or evil-disposed enough, to accept its opinions, it will do harm.

It is impossible, within the limits of a notice like the present, to deal with the whole of Mr. Buckle's work. We shall in the present article limit ourselves to a few detached points. Having commenced his volume with the

assertion that history has hitherto been treated by writers much inferior in ability to scientific men like Newton, Kepler, and many others—an assertion which the foremost men of contemporary science—an Owen, a Herschel, a Brewster, a Faraday—would be the first to question, Mr. Buckle, a page or two further on (p. 13) gives us his views on Augustine and Calvin. Not one line of either, except in quotations, does he appear to have read. His information about their views is derived from such trumpety authorities as Tomline and Southey.\* In another part of the volume, which is by no means very logically arranged, he alludes to the views of Thomas Aquinas, but goes to the London translation of Neander in order to learn these. Of the high philosophy which, following the track of Augustine, was, in the middle ages, discussed by such men as Anselm and Hugh of St. Victor, Mr. Buckle seems never to have heard. He is a more moral writer than Gibbon, but without any pretensions to Gibbon's real learning, he shows that writer's hatred to all that is ecclesiastical; and seems to have it as a fixed opinion that as a clergyman almost of necessity must be a bigot and a fool, it is out of the question to look for any elevation of mind in a member of the clerical vocation.

Mr. Buckle has given in his eighth chapter, and within the compass of about sixty pages out of 854 of which the volume consists, a series of running comments upon French Protestant history. That branch of inquiry has been, we regret to say, little cultivated on this side the Channel. It therefore may be in Mr. Buckle's power to delude a number of his readers by his statements. We cannot go over the half of his erroneous assertions; we give some, however.†

In p. 497 he speaks of Bernard *de Weimar* as if that distinguished German follower of Gustavus Adolphus had been a French Protestant nobleman; his name serves to swell a list he gives. Bernhard *von Save Weimar* had as little French blood in his veins as Mr. Buckle, or his "high authority," Theodore Parker! In p. 514, among other Huguenot writers, is enumerated Moulin, of whom nobody ever heard. It is, we presume, Pierre *du Moulin*, the well-known author of "The Novelty of the Papacy," and the (still popular) "Anatomy of the Mass." Again: he speaks of the Protestants in Bearn (French Navarre) without ever alluding to the circumstance that Protestantism was there nationally established by Queen Jane d'Albret, and was, in 1620, in violation of law, disestablished by Louis XIII. In order to give colour to his partisan (for none can be greater partisans than sceptics), representations of the intolerance of the French Protestants, this gross violation of law is suppressed, and we are told that the Edict of Nantes was scrupulously observed till the time of Louis XIV., and then only infringed because of the turbulence of the Huguenots. We may remark that two great authorities on this branch of his subject are the partisan and superficial Capefigue (to whom even the High Tory "Quarterly" some years ago was obliged to give a severe chastisement), and Smedley's History, a compilation got up to order for a popular "Library." Mr. Buckle, indeed, seems but little able to estimate the comparative value of authors; if he can get quantity to swell his references, about quality he troubles himself little.

Mr. Buckle has a heavy grudge against De Felice (whom, by the way, he always quotes not from the French but the English edition), and represents

\* Mr. Buckle's quotations are sometimes not to be depended on. Thus he quotes "Mather's History of Scotland," p. 485. The volume has only 452 pages!

† He gives few references to German authors; the theologians he quotes are second-rate and antiquated.

that useful writer as grudgingly confessing that Mazarin was no persecutor. De Felice (pp. 338, 340) gives evidences that the Cardinal-Minister was, through circumstances, only imperfectly tolerant, though in himself no religious despot. Had Mr. Buckle been acquainted with the authoritative and quite accessible book of M. Drion ("Histoire Chronologique de l'Eglise Protestante de France"), he would have seen, from the edicts both of Henry IV. and of Louis XIII., there given at length, how utterly destitute of truth is his theory of the peace which, till 1661, he alleges the Huguenots enjoyed. This author, who surely counts upon the ignorance of his readers, speaks (p. 552) of the French Protestants' hostility to learning, as shown in a synod forbidding ministers to be professors of Greek literature. The church of Du Mornay, D'Aillé, Blondel, hostile to learning! The object of the synod was to prevent the minister from sinking into the secular teacher, as numbers of the English Church clergy, from the want of some such regulation, or the opinion which gave birth to the regulation, have done.

Throughout the whole eighth chapter Mr. Buckle constantly speaks of the church courts of the Protestants as if they were merely assemblies of "clergymen." Ignorant as many Englishmen are of the nature of the Presbyterian Church, it is too likely that he may, in this, be believed. But is it honest, in order to give weight to his denunciation of "ecclesiastics," to suppress the fact that in all these courts elders sat with equal authority to the ministers?

Of Mr. Buckle's historical judgment we cannot entertain a very high idea, when we look at his view of the Fronde, whose "great days" he extolls. He endeavours to draw an approving parallel between it and the nearly contemporary civil war in Britain. What Frenchmen themselves think of that seventeenth century cabal is shown by the word "Frondeur," the only legacy which those "great days" have bequeathed to France!

The Huguenots, says Mr. Buckle, were so rudely intolerant that they would dictate to Louis XIII. in his choice of a wife. Poor Louis had not sense enough to make that choice for himself! Any candid inquirer would see only a just and reasonable opposition in the Calvinists to the too probable influence which a Spanish princess and her Jesuit confessor might acquire over the royal imbecile. Mr. Buckle has forgotten that he is the subject of a crown whose matrimonial relation is expressly limited by the constitution! Had such limitation taken place a century sooner, the civil war would never have been fought, and the Whitehall scaffold never needed to be reared.

We may return to this pretentious and ill-principled work; but now close with the remark, that a series of authors spread in lieu of preface over fourteen octavo pages, is a formidable array, no doubt; and we cannot wonder that, through the various ramifications of Mudie's Library, admiring country and town readers should look with wonderment on the presumed "great learning" and "amazing research" of Mr. Buckle. On real students the volume will make little impression, and of that, self-assertive as he is, the author is doubtless aware.

We have been told that Mr. Buckle is a country gentleman. The book is written in what Sydney Smith used to call a very lauded manner!



## Miscellaneous Papers.

(Original and Selected.)

### PRESSING INTO THE KINGDOM.

BY THE REV. WILLIAM C. BURNS.

[From a Hearer's Notes.]

[While the thoughts of so many of God's people are at present turned to the work of grace going on in America, and not a few are longing for a similar visitation here, the publication of the following "notes" may be found seasonable.—ED.]

Before preaching let us unite in prayer for those who have asked it. First for an unconverted young man as requested by his believing mother. Also for an aged person who finds herself without Christ on the brink of the grave; and also for an unconverted family whose father desires that they may, like him, find the Saviour. (Mark ix.)

*The kingdom of God is preached, and every man presseth into it.* (Luke xvi. 16.)

Without detaining you by noticing a number of things to which it would be necessary to allude, in order to show the exact meaning of the expression, *Kingdom of God*, as considered with reference to what precedes or follows it in the passage, we shall briefly consider the words of the text in their simple meaning.

First, what is meant by the kingdom of God. And second, what is meant by pressing into the kingdom. The kingdom of God is preached when Christ is preached, and then only. Wherever Jesus Christ is shown to be the Son of God with power, to be an all-sufficient Saviour, a glorious Redeemer: wherever he is preached as Christ crucified, as Lord over all, as King: wherever his authority is supremely acknowledged, wherever he is adored as a Sovereign ruler, his kingdom is preached, and men are invited to enter it.

When the kingdom of God is preached to you, you are invited to subject yourselves to Christ's authority, and to become faithful and devoted servants of Emmanuel.

And now, what is meant by *pressing into* the kingdom? Let us seek to have a simple, but exact and spiritual view of this. Some persons find that their faith is darkened, and that difficulties are raised to their believing in Christ by the figures which are often employed. They say "I know I am to press into the kingdom, but what does this mean? I see no open door before me." My dear friends, it simply means that, over-

come by a sense of your own weakness, and feeling that you cannot have any hope of salvation from yourself, nor from any other, you throw yourself entirely on the right hand of Christ's power, acknowledging yourself a willing subject of the King of kings.

You know what it is to press into any place where there is a great crowd; you do not stand listless at the door, you push your way, you press in and you enter. So it is with the spiritual kingdom of Christ; you see and feel that you must be in or you are lost, out for ever, banished to eternal darkness and torment, and therefore you press, you fight, till divine grace has subdued your proud spirit, and made you to enter into Christ's kingdom by Christ, the way, the truth, the life.

We shall now mention one or two things, which ever distinguish this pressing into the kingdom. First, there is a *supreme desire* to enter. The Christian has many pursuits in which he must necessarily engage; many employments in the world by which he must be occupied: but when a man begins to feel the necessity of being into the kingdom, these at once take a subordinate place, and become of very second-rate importance. The ruling choice of his mind is to be saved, to enter, to belong to Christ.

Many make this a desire among other desires.—They say, "Well, we wish to be saved, we wish to get an interest in Christ;" but then that is not their only wish. They wish to be rich and great, to be esteemed and honoured, and—they wish to have Christ too. Ah! dear friends, that will not do. No, if you wish to have all these things, and after them to have Christ too, or even if you wish to have Christ just in the same proportion, or even still, if you wish to have Christ as a first object, but *must* have these other things along with him, Christ will never be yours—never, *never*. You must either desire to have Christ, Christ before all, Christ above all, Christ alone, or you must be contented to do without him altogether. Now, I am sure there are some of you, who if you could get as it were

a half Christ, Christ's merits, and a few of your own along with them; if Christ would but take a middle place, would consent to reign with other kings, to divide the government with Satan, with riches, with man's good opinion, or even with your own, *you would have him*, and gladly give him a second, or even an equal place in your heart with the world and vanity. I know some of you would accept the offer thus tendered, but Christ will not consent to this. He must be *all or nothing*:—king, sovereign, ruler, governor, or absent altogether. Now, what is he to you? Does he reign? Is he on the throne? or only on the footstool? This is a question which may show you whether you are really pressing in.

Would you be contented to give up all for Christ, and take him for himself alone? If possessing him were to deprive you of all you have, and all you hope for, would you still joyfully bid adieu to that *all*—and to the Christian it's a *little* all—and say, "Come, Lord Jesus, thine be the kingdom?" if not, it is because you know nothing of Christ, nothing of his character, his person, nor his love. He is nothing to you. The believer who has begun to learn the value of Christ does not find all this difficulty in determining whether to give up one thing, or two things, or many things for Christ, and whether he should still be repaid for so doing. He is not always hesitating and calculating whether Christ will make this or that loss to him. He has Christ thrice blessed, blessed portion, and in him he knows he has all. He would not seek after riches, or honours even if he could get them. All he has, all he is, is already Christ's—by purchase—by free surrender—and by wonderful, glorious exchange. All that Christ has is his too, a joint-heir with Christ. He gets all *from* Heaven, returns all to Heaven, and the heart that is already at home there has not time for earthly pleasure.

We do not mean to say that the Christian refuses this world's comforts or enjoyments when they come in his way. They too are sweet, and why? Because they are a proof of Christ's goodness and love, and tender care. But we do say that the believer will not be very anxious or careful about them; nor will he have any pleasures or any profits that Christ does not give him. He will not receive gains in a business unlawful, or in a way disapproved by the Lord. He asks for nothing, but *what Thou wilt*; can enjoy nothing but what he can enjoy in Christ, because without Christ it were no enjoyment to him. Does he receive any temporal gift,—an estate for instance,—he does not rashly give it up, he takes it back to Christ, and says, Thou has sent this, Lord, and what wilt thou have me to do?

The difference between his unconverted and converted states lies here. Before, he considered himself master of all he possessed. "I have earned this by my prudence, and by my careful exertions; I have laboured for it, I have got it, and *it's mine* for my gratification, my amusement, my use." But now, he is changed from a master into a servant, he looks on himself merely as a steward, who has received so much, whether it be fortune, time, or talents, from Christ, to be used for his glory; and his only wish is to be a faithful and a prudent steward, serving Christ in all things. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Believers, you know this, it is not till he thus becomes your supreme desire, your chief good, that you press into the kingdom; and when he has really become so to you, nothing, no, *nothing*, will keep you out. No false friend, no open enemy, neither a lying devil nor a hostile world, neither terror from without nor treachery from within, shall be able to keep Christ out of your heart, nor to prevent your entrance into the celestial city, the new Jerusalem, the kingdom of Christ and of God.

But, remember, you must take Christ alone, Christ for all, as on no other terms can he become yours. This is what Enoch did, what David did, for he desired none in heaven but him; what Peter did, for he said, Lord, to whom shall we go? what every saint is joyfully and willingly constrained by his love to do. Some would take Christ if they might even be allowed to choose the time when he should be their all, if they might do it in the church and the closet, but not in the world. But if you are his, you will choose Christ to-night, Christ to-morrow, Christ for ever; Christ in the closet, and in the family; Christ in the shop, and in the market; Christ in the church, and the world; Christ when you are with the godly; Christ when with the ungodly and profane; Christ in the hour of prosperity, Christ in the hour of adversity; Christ when the world smiles, and says, as it sometimes seems to do, that *Christ is good*, and Christ when the world frowns, and says that Christians are mad, and that Christ hath a devil. You will take Christ with you to the humble cottage, and to the lordly mansion; Christ among your poor and despised fellow-sinners, Christ with the nobles of the land; Christ in the drawing-room—I do not say Christ in the ball-room, for if you go there, you must leave Christ behind—I do not say Christ in the theatre, for you must get Satan to go with you there—but Christ in life, Christ in death, Christ in the

day of judgment, and then—ineffably glorious hope—Christ to all eternity.

We have tried to show you that to have Jesus for a portion is the believer's chief and ruling desire, and that it is the first step in pressing into the kingdom. Secondly, a *firm resolution* is necessary to the attainment of this, as well as of every other great object. When a crowd is rushing into this church for instance, and you stand aloof, and make no exertion, you must remain without. But you try to be first, you force your way, you succeed, and secure a place. If you would enter by the golden gate of mercy, you must *resolve* to enter, and never to be disappointed. Some say "I wish to get in, but I need not go to the entrance, it is closed up," *there is one barrier, there is another impassable.* Now, such a wavering, doubting soul as that will never enter: *that is not pressing into the kingdom.* No obstacle must terrify you, or drive you back. No! they are not of *His* creating whose it is to open, and no man shutteth. Submit to Jehovah Jesus; will he disappoint you? No, no! he will direct your way, he will support, strengthen, comfort you. He will guide you through the narrow straits of repentance into the open sea of faith with its wide-spread views, its gilded distance, and its boundless prospects. Nor *there* will he leave you, but traversing its waters along with you, and pointing your course to yonder brilliant coast, he will at last bring your little bark into the haven of eternal rest.

Believer! that sea is not always smooth; the sky overcasts, and though your course may be for a time through the still cool waters, difficulties will come at last. There are sacrifices to be made, trials to be suffered—sometimes agonies to be endured, for if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. If thy right hand cause you to offend, it must be sacrificed, great as the sacrifice may be. Here the religion of many is over, they never get this length. Many would take Christ if they might have him without his cross. Some one says, "I would accept of Christ, but my business is not a lawful one, so I cannot come;" that man's business is the right hand which he ought to cut off, but will not. Another says, "I would press into the kingdom, but if I were to become a Christian, I should lose all my employment and my customers." "If I were to begin to be religious, I should become bankrupt," as a man once said to me. No man ever became bankrupt by believing in Christ. Such as these have a right hand—a right foot—that they cannot sacrifice. Another

says, "I have married a wife, she will not come with me, and I will not go without her." And how many a wife says "I would go, but my husband will not; I must wait for him."

You see then, beloved friends, that *everything* is to be surrendered, relinquished, abandoned for Christ. If any of you who are servants, find it impossible to serve God in the situation you occupy you should even leave your places to follow him. Specially, any business that is unlawful, or where your gains are got by doubtful means, is to be given up—forsaken; and the dearer such a *right hand*—such an idol—may be to you, the more certainly necessary is it to cut it off. There are some who go a considerable length in this, and yet fall short. They will part with the left hand, but "we cannot spare the right," they say. And so you are to be contented with the loss of Christ, to keep a right hand, a right foot. Oh! what madness. We don't *deny* that the process is painful—agonizing sometimes. Ah! those who have never had to suffer it can scarce be Christians. Who will say it is not painful to give up a darling lust? to lay down at Emmanuel's cross a long-cherished idol, which has insensibly remained, perhaps when we thought that all our idols had been cut off and died at his feet? To give up the loved society of one who has been ever dear and affectionate, and has stood by us in distress—to give up the favourite companion of earthly youth, or the friend of riper years, because that companion and that friend refuse to be the friends of Jesus! Trials like these, and there are trials harder still, must be borne, if we would follow Christ.

To break off with a rude shock from a vicious habit strengthened by years' continuance, to crush a passion which has come to rule us with an iron hand, to be roused by such a sense of coming vengeance amid our follies and our crimes, as tears us from our tyrant's grasp—feeling that Christ can never come to rule in the same bosom—then to begin to oppose them, to check them, struggle with them, grapple for the mastery,—trials like these are fearful to flesh and blood,—flesh and blood *alone* never bore them. Ah, no!—There we feel our weakness, and there it is that we learn to take *all* our strength from the Arm on which we lean; encouraged by his promise too, "My grace is sufficient for thee."

And those only who have made the proof have the least idea of the consolations imparted by Christ to his obedient followers. The bitter sacrifice yields the peaceable fruits of righteousness. Sweet, *sweet*, SWEET to make a sacrifice for Jesus! High, pure, lasting enjoyment flows in.

The bitterness soon goes, and nothing remains but a sense of his love, and the peace—passing all understanding—that is attendant on one smile from a reconciled Father in Emmanuel. Never, never did one of his beloved saints whom he has purchased with his own blood undergo the pain of amputating a limb for him, without also experiencing the abundance of his consolations and the fulness of his love. The idol is down, the pain will soon be gone; the strength is exhausted by the wound, but Emmanuel comes with the oil of consolation in his hand; he applies the balm of his own eternal love to the afflicted soul, raising it up once more, and putting a new song into its mourning lips, even thanksgiving to our God.

Has he been thus coming near to any of you? Who has been cutting off offending members? Who has been exclaiming with Ephraim, "What have I to do any more with idols?" I know some present have, within the last few weeks, or even days; and was it not a hard struggle, was it not a severe one? Ah, yes! it was; it was severe. But, dear brothers and sisters in Jesus, are you still weeping, are the consolations of God small with you? No, no. But keep steadfast, keep steadfast, the battle may be nearer than you think; you are not yet in your Father's house; Satan is in that bosom still, he once reigned there, and Jesus holds his place now; but though unseated, his malice and his rage burn yet the more, and, though a dying, he is not an inactive foe. He will be all the more anxious to distress and torment you because his time with you is but short, and because he has lost you as an eternal prey. The world, though now it seems to have lost its hold forever, though it no longer entrances you, though you are no more its slave, the world is what it was before, and all too soon will it intrude into the bosom that is now insensible to its charm and tinsel pleasure.

The flesh is not yet dead, though it is crucified, and its condemnation pronounced. It is struggling to get free, and will struggle on till death is swallowed up of life. The evil heart of unbelief, which so long kept you from Jesus, and the passions which have been calmed for awhile, will rise again.

Return now to the last part of the figure employed in the text by which we have been illustrating our subject. The plucking out of a right eye implies that even the most tender and delicate parts of our being are to be sacrificed. The eye being the beauty of the countenance, and the most precious part of the body, its loss disfigures and deforms; and even among inconsiderate and wicked companions exposes to derision and contempt. The

agony, too, attendant on the extraction of an eye has perhaps more of torture in it than anything that can be suffered; and yet this expression, strong as it is, is not thought too strong. Even those *cruel mockings* which are so much dreaded are to be patiently endured, and even gloried in, for the reproach of Christ is better than all the treasures of Egypt.

Here is another distinguishing mark of the true believer. He alone receives courage to quit himself like a man, and to be strong in the Lord. There are fair weather Christians, who are godly among the godly, but when they enter a profane or worldly circle their devotion disappears. They set out fair for heaven as they and others think, but the first time the sky lowers, and the black cloud appears, they recoil from the dangers of the passage and draw back. At a time like this especially there are many such; they present a fair outside and a deceiving attention to the things of heaven. Friends and relations are setting out for heaven, the day is fine, the sea is calm, the sky cloudless,—they go on board the vessel that is leaving for a distant shore; they admire it, and think they would almost like to go too; but no sooner is the vessel in motion than they cry, "Put me on shore, put me on shore." They are landsmen, and they get afraid. Miserable turncoats, two-faced hypocrites, men that hoist different flags, sailing under English colours when they come near an English man-of-war, and raising another flag when the enemy comes in sight. They have a godly face and a profane face, just as it happens to suit; they assume the one whenever they are with Christians, and talk of sermons and ministers, nay, sometimes talk of Christ; but as soon as the scene changes they have a suitable face for the ungodly, and join in the jeer and the laugh, mocking and scoffing just as others do. How different do some appear to their minister when they meet him, compared with what they are in the family or the workshop.

In conversing with a stranger one day on the subject of religion, he spoke with much apparent feeling about very serious and interesting things. That man is surely a Christian, I thought; he fears God. Soon after I met him in a shop where he was well known and where he was transacting business. He immediately spoke to me as he had formerly done. When he left the shop the master of it said to me, "Is *that* man serious?" I merely answered, "You should know." "I could not have thought it, he seemed till now to be as careless as others, and not more particular about honest dealing, but ready to take an advantage where he might."

At this very point you will discover a true believer. He does not change his colours. He is the soldier of Christ everywhere. He carries his high character with him, and sustains it all through. When circumstances oblige him to mix with the unconverted devotees to this world's pleasure, his bearing is the same or even more marked than when among his fellow-Christians. A light word kindles his indignation though he be silent. If the reproach be on the name of his ever dear and glorious Redeemer, he takes no part, he is like an individual unelectrified in a room where all the rest of the party are so. He hasn't got hold of the *chain*. The scoffing or ill-natured *hit* stops at *him*,—he does not catch the smile that flies round the circle when the name of *saint* is mentioned with a sneer. All his wish is to be a saint. It matters not to him what men say or think if only he be doing, from love to Jesus, what he believes Jesus would command him to do, so that none can be long near him without perceiving the despised mark of the Lamb. You may sometimes read on his very brow the stamp which the seal of the Spirit has impressed there. Whether does he pray most, think you, when he is going to visit at a house where Christ is honoured, or when he must go to one where the fashionable votaries of this world dwell? Ah! it will be the latter. He will not try how far he can *alter his style* among them; his *look* will speak when his word cannot, for he is tender of his Saviour's honour among unbelieving men. He watches an opportunity to bear witness to Jesus; he would rather bear all the mocking that a *world* could heap on him than let a breath of contempt fall upon his Lord, remembering that *him* will the King of kings confess before his Father and the hosts of heaven.

Dear fellow-believer, who have lately come to know him, the tempter will assail you, in an unguarded hour he will be upon you, and you will deny Christ almost before you are aware, if you do not make up your mind to pluck out this right eye, and so to *press* into the kingdom.

### TRUE HUMILITY.

TRUE humility, while it brings to light our own sins, is ever sure to cover a multitude of the sins of others.

The man who is most sensible of his own failings will always be heard to talk the least of the failings of others. It is the proud man, the proud professor of the gospel, who is the reviling man, the censorious professor.

Pride takes a pleasure in bringing to light the infirmities of others, that itself may be

exalted; while humility delights in contemplating their excellences, that it may be laid by them still lower in its own esteem, and be led to imitate their graces.

The reason why we are censorious and hard-hearted is simply this:—We have not the spirit of Christ, and are none of his. Never let us deem ourselves Christians till we bear some resemblance to our meek, lowly, and compassionate Master. The religion which he puts into the heart of his followers softens the character, sweetens the temper, and enlivens all the tender affections of the soul, and fills it with kindness and with love.—BRADLEY.

### HERE IS MY HEART.

“My son, give me thine heart.”—Prov. xxiii. 25.

HERE is my heart!—my God, I give it thee;  
I heard thee call, and say,  
“Not to the world, my child, but unto me:”  
I heard, and will obey.  
Here is love's off'ring to my King,  
Which, a glad sacrifice, I bring,—  
Here is my heart.

Here is my heart!—surely the gift, though  
poor,  
My God will not despise.  
Vainly and long I sought to make it pure,  
To meet thy searching eyes;  
Corrupted first in Adam's fall,  
The stains of sin pollute it all,—  
My guilty heart!

Here is my heart!—my heart so hard before,  
Now by thy grace made meet;  
Yet bruised and wearied, it can only pour  
Its anguish at thy feet;  
It groans beneath the weight of sin,  
It sighs salvation's joy to win,—  
My mourning heart!

Here is my heart!—In Christ its longings  
end,  
Near to his cross it draws;  
It says, “Thou art my portion, O my Friend,  
Thy blood my ransom was;”  
And in the Saviour it has found  
What blessedness and peace abound,—  
My trusting heart!

*Ehrenfried Liedich.*

### FINAL PERSEVERANCE.

WHAT then is the doctrine of the Final Perseverance of the Saints? First, it is not “*once in grace* always in grace, and therefore salvation is certain, do as you may.” Second, nor is it “*once in grace* always in grace, and therefore you are cer-

tain of heaven, whether you are prepared for it or not." Third, nor yet is it that all who make a creditable profession of religion, and run well for a time, and enjoy the hope of heaven, and make quite a show in the church, shall persevere in good works to the end of life; for we are told that many followed the Saviour for a time, under mistaken views of his doctrine, and others followed him for the loaves and fishes, who fell away when their sincerity was tried—so it may be now. Fourth, nor does the doctrine of Perseverance deny the possibility of converted men falling into sin, even great sin, for a time, under great temptation. The best of men are imperfect and often sin. Peter committed a grievous crime, but he was soon recovered from it, for Christ had prayed for him, that his faith should not fail. Then what is the doctrine? It is simply this:—

We hold that all true saints are born of God, by a new and heavenly birth—that they are justified freely through the redemption that is in Christ Jesus—that they are sealed by the Holy Spirit of promise unto the day of redemption, and for these reasons they are kept from apostasy, by the power of God, through faith unto salvation.

### ILLUSTRATIONS.

*Extracted from Sermons by the Rev.  
Henry Ward Beecher.*

A father, with his little son, is journeying overland to California, and when at night he pitches his tent in some pleasant valley, the child is charmed with the spot, and begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and digs up the wild flowers and plants them within the inclosure. But the father says, "No, my son. Our home is far distant. Let these things go, for to-morrow we must depart." Now, God is taking us, his children, as pilgrims and strangers, homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundations, whose builder and maker is God."

If the architect of a house had one plan, and the contractor had another, what conflicts would there be! How many walls would have to come down, how many doors and windows would need to be altered, before the two could harmonise! Of the

building of life, God is the architect and man is the contractor. God has one plan, and man has another. Is it strange that there are clashings and collisions?

Take a sharp-cut young saint, just crystallized, as many-pointed and as clear as a diamond, and how good he is! how decided for the right, and how abhorrent of wrong! He has not yet attained to the meekness and gentleness of Christ. For these graces we must look to the aged saints, who have learned, through the experience of years, to carry themselves always with tender sweetness, and who hang on the horizon of life as the summer sun sometimes hangs in the western sky, mellowing half a hemisphere with its radiance.

Morality must always precede and accompany religion, but religion is much more than morality. You buy a japonica plant, and determine, in spite of florists, to make it blossom in your parlour. You watch and tend it, and at length the buds appear. Day by day you see them swell, and you fondly hope they will come to perfect flower; but, just as they should open, one after another they drop off; and you look at it, and despairingly exclaim, "All is over for this year!" And I say, "What! the plant is thrifty. Are not japonica roots, and branches, and leaves good?" "Yes," you answer; "but I do not care for them, I bought it for the blossom." Now, when we bring God the roots, and branches, and leaves of morality, he is not satisfied. He wants the blossoming of the heart; and that is religion.

To a Christian, who has lived all his life long in bondage unto fear, not daring to believe himself a child of God, how sweet will be the waking in heaven! With great dread and trembling he will approach the death hour, and go down through chilling mists and vapours to the unknown sea. And when upon the other shore sweet strains come to his ear, he will not understand them; but fair form after fair form will appear to greet him, and at length, from the impearled atmosphere, God's whole band of gathering and reaping angels, more in number than the autumn leaves out-streaming from the forest when there are bursts of wind, will come forth, filling all the air with music, and minister unto him an abundant entrance into the heavenly kingdom! It were almost enough to make one's heaven, to stand and see the first wild stirring of joy in the face, and hear the first rapturous cry as they cross the threshold.

“DELIRIUM TREMENS.”

As a sample, take a case—in some respects curious. A gentleman, of middle age and active business-habits, had for years been intemperate, and more than one attack of *delirium tremens* had imperilled his life. When first I saw him he was in his sbirt, hopping incessantly from chair to chair, in order to avoid myriads of snakes that were crawling on the carpet. The vision changed upon him, and he rushed about more violently to escape from men following him with sharp knives. Suddenly he leaped upon the bed, arranged his limbs quietly, and read out an announcement of his sudden and unexpected decease, from the page of an imaginary *Courant*, concluding with, “Friends will please to accept of this intimation.” So he lay for some minutes, affording breathing-time to his attendants; but all of a sudden he rose, and went into the sitting-room, and began to write with a trembling hand hastily at the table. He said that he had stupidly forgotten to add a codicil to his will, and was glad to find that it was not too late to supply the omission. Having written a tolerably coherent statement, to the effect that he had died on such a date, and that he begged his employers to support his son, as a successor in business, he quietly returned to his bed-room; but no sooner did he cast his eye on the empty bed than he

broke forth in a most violent tirade against his attendants for having stolen his body. “Where is it? I left it lying there when I went into the parlour to write the codicil, and when my back was turned some scoundrel has taken it away. Bring it back instantly.” And so he relapsed into excitement again. But by-and-by stupor came on, he lay quiet once more, and despite of all the help that we could give, the “died at Edinburgh” became a sad reality.—*Professor Miller.*

UNSUCCESSFUL IN THIS LIFE.

I CONFESS that increasing years bring with them an increasing respect for those who do not succeed in life, as those words are commonly used. Heaven is said to be a place for those who have not succeeded upon earth; and it is surely true that celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes rises from superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the “world knows nothing of its greatest men,” but there are forms of greatness, or at least excellence, that “die and make no sign;” there are martyrs that miss the palm, but not the stake; there are heroes without the laurel, and conquerors without the triumph.

## Missions.

### INDIAN MISSIONS.\*

At a time when our eyes are so intensely directed towards India, and when our hearts would spur us on to do anything in our power to restore peace and contentment there, where so many deeds of cruelty have been perpetrated, and so much blood has been shed, it is fit that we should turn our attention to what has been done to extend the knowledge of Christ

among those teeming millions, and see how far we ourselves can bring our mite to help the noble efforts of Christian missionaries in introducing the all-powerful remedy—the gospel of Christ—in the very heart of heathendom.

I feel, indeed, great hesitation in introducing such a subject from this place. It is not necessary for me to urge a missionary

\* A paper read by Professor Levi, after giving a report of the income of the Congregational Association for the quarter, at the weekly prayer-meeting, Regent Square Church, London, on the 8th ult.

spirit among us. I will leave this to our beloved pastor, and moreover we have lately had the privilege of hearing Mr. Murray Mitchell from Bombay.

I shall simply bring together a few facts, showing the progress of Christian missions in India, and see how far short present agencies are in proportion to the mighty work of evangelizing an empire of nearly 200,000,000 inhabitants. [The population of India by the latest return was stated to be 180,884,297, spread over an area of 1,446,576 square miles.] Very early, indeed, was India the object of Christian solicitude, for from the day that was said, "Go ye preach the gospel to every creature," the whole world became at once the legitimate field for Christian activity. It is uncertain whether St. Thomas or St. Bartholomew were really the first direct missionaries to India, or whether Christianity became known in India from Egypt, the centre of the extensive commerce carried on between India and Europe. It appears, however, that the Syrian or Nestorian churches in Malabar were commenced as early as the 5th or 6th century, and that when the Portuguese arrived in India they found a large body of people professing the Christian religion. The missionary zeal of Francis Xavier found in India an unbounded field, and the Jesuits laboured assiduously for the propagation of Roman Catholicism—by what means and under what garb we shall not stop to inquire. However it was accomplished, nearly 1,000,000 Catholics are to this day in India, principally in the southern parts, which contain the Portuguese possessions and the Roman Syrian Christians. And it is well to know that the society for the propagation of the faith, which has an annual income of £160,000, spends upwards of a third of its receipts in missions in Asia.

The Dutch and the Danes were the first to introduce Protestant missions in India. As early as 1705, Ziegenbalg and Plutschow, two students at Halle, in Germany, embarked for the mission-field in India; and in his way through England, Ziegenbalg was greatly encouraged by George I., while the Society for Promoting Christian Knowledge assisted the mission with money and materials for printing the Scriptures. After

the death of Ziegenbalg, who, exhausted by his labour, ended his career at the early age of thirty-six, Schwartz entered on the missionary work in India, and after him Kiernandez laboured successfully in Calcutta.

The first germ of a missionary spirit in Britain was manifested in a season of revival in the west of Scotland. As it spread among other Christian bodies, and fervent sermons were preached, the celebrated Mr. Carey proposed the inquiry whether it was not practicable to attempt to spread the gospel among the heathen. The thought grew, and was reduced to action. A Missionary Society was formed, and in a few years Mr. (afterwards Dr.) Carey, was the founder of the English Protestant mission in India. It is well known how much we owe to this celebrated missionary, not only for his extensive labours in the mission-field, but for his literary productions, and for his translation of the Bible into the native languages. This was, however, a dark era for Christian missions in India. Dr. Carey, the first fruit of English missionary zeal, was compelled, owing to positive prohibition of the East India Company, to live at Serampore, under the protection of Denmark; and when, in 1812, several Americans, including Mr. Judson, came into the field, they were hindered even from entering the Company's possessions, and remained so excluded till, on the renewal of the Charter in 1813, the liberty to preach the gospel was clearly stipulated. In 1823 the Church of Scotland first contemplated sending missionaries to India, and in 1824 Dr. Inglis brought forward a substantive motion on the subject at the General Assembly. The project was not merely to preach the gospel, but to found seminaries for education as grand instruments for removing deep-rooted prejudices, and for rearing up a body of well-qualified natives, who as teachers and preachers might be engaged in the work of emancipating their countrymen from the yoke of spiritual bondage. In 1829 the first missionary was sent in the person of Dr. Duff, and after him many other distinguished men have been sent to India from Scotland. Such is the brief history of Christian missions in India. Now let us see what these missions are doing.



There are at present about 400 European Protestant missionaries in India, and about 600 native preachers and catechists. Of European missionaries, the Church Missionary Society, has 98; the London Missionary Society, 55; the Society for the Propagation of the Gospel, 44; the American Board, 40; the Wesleyan Missionary Society, 18; the Baptist, 33; the Basle Society, 27; the American Presbyterian Mission, 27; the Free Church of Scotland, 21; the American Baptist Mission, 10; the General Baptist, 8; and the Established Church of Scotland, 4. These missions have together about 25,000 communicants, 120,000 native Christians, and 10,000 scholars. The mission of the Free Church is spread over twelve stations, in Calcutta, Bombay, Madras, Puna, and Nagpore. Besides the 21 European missionaries, the Free Church mission has 9 ordained native missionaries, 5 preachers, 16 native catechists, 8 native Scripture readers, and 41 native Christian teachers, making together 100. The receipts of the Foreign Mission Committee of the Free Church for the year 1857-8 amounted to £16,028, being £6,000 in excess of the former year. Since the disruption, the Free Church raised £168,828 for Foreign missions. What a large sum as compared with the mission fund of our church! Not the least interesting branch of the Free Church Mission is that for promoting the education of the females of India—for woman is above all others the trainer if not instructor of man. Nearly 1,400 girls are educated at the various stations, and such an education they do get that will raise India's daughters from the dejection in which they at present lie, and cause the future mothers of India to teach their lisping infants lessons that will make them wise unto salvation. Thus the Free Church, and, indeed, all Missionary Societies in India, strive to carry out the injunction, "Bring my sons from far, and my daughters from the ends of the earth." It is worthy of notice that Missionary Societies have everywhere been recognised as the best instruments for attracting sufficient interest to the cause of missions. Even the Free Church, having an ecclesiastical polity similar to our own, found it indis-

pensable to resort to such agencies, and principally through the personal efforts of Dr. Duff there are now established throughout Scotland 548 associations out of 791 sanctioned charges. We may well congratulate ourselves at the Missionary Society just inaugurated among our own young men. May it prosper. We have stated that there are about 400 European missionaries in all India. What are they to 200,000,000 of inhabitants? Just one for every 500,000, while in entire territories the voice of the gospel has never yet penetrated. It is, indeed, impossible fully to realise the paucity of such instrumentalities for the propagation of the Christian faith and the inculcation of Christian principles in a country like India, so extensive in territory, so varied in nationalities and languages, and so deficient in all the means for diffusing public information. We see even here how difficult it is to influence the masses—how direct, how personal must be the effort ere any real good can be done; but in India a gulph intervenes between the natives and the Europeans, which it is all but impossible to overcome. Yet an immense amount of good is actually performed, and the annual reports of our Missionary Societies abound in illustrations of the power of truth reaching the hearts of hundreds and thousands. God is evidently blessing the means used for the extension of Christ's kingdom among the heathen, and we have the sure promise that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Whilst we are alive to the difficulties which surround the missionary enterprise, let us also take courage that much practical good is thereby accomplished. Let us not forget, moreover, that the glory of God is eminently promoted in the person of a Christian missionary. He is the preacher by whose instrumentality many a conversion has been made, and by whose voice, graciously endowed by the Divine Spirit, whole villages have often been turned from the worship of idols to the worship of the true God. He is the leader of seminaries where thousands of intelligent youth are educated and trained up in the fear of the Lord. He is a standing protest against idols—a living

witness for the true God in the midst of ignorance and gross darkness, and may I not add that his unimpeachable character forms often a wholesome counterpoise to the excesses of European Christians?

That it is urgent to Christianise India—that it is a paramount duty, and that our safe tenure of India is contingent on the accomplishment of this great work, we have just had a fearful warning. And it is evident that all Christian communities are called upon to do something. We have as yet collectively done nothing for India, though liberal donations have been frequently sent by our members to other missionary societies, and principally to the Free Church of Scotland. A favourable opportunity is, however, now afforded for opening a new outlet to our liberalities, our Synod having undertaken to support a missionary in connection with the Free Church. It is, indeed, necessary that the promise should be amply fulfilled, and for that purpose a very liberal support is required, amounting, I believe, to about £500 for the first year, and £250 a-year subsequently. The sum is comparatively trifling to the whole Presbyterian Church in England, and quite puerile when placed against the efforts of other bodies. The call is imperious on every one. Let us respond to it heartily, and let us earnestly pray that the blessing of God may attend our efforts, and that, however small, they may further Christ's kingdom in that vast country, which for great and wise purposes has been entrusted to British rule.

#### THE REV. ALEXANDER GRANT TO THE TREASURER.

*Amoy, May 17, 1858.*

I WROTE Dr. Hamilton from this by the mail of last month, but could then say nothing regarding prospects for the future in this place. Since arriving here I have, through the kindness of Mr. Doty, been allowed a room in his house, until another place should be obtained for Mr. Smith and myself. This we were unable to accomplish until quite lately, when God provided a place for us, though by a mysterious and distressing providence. Mr. Jorammon has seen it his duty to return to America, on account of his wife's health. This is a severe blow—not less to the missionaries than to himself—as he had just reached such a degree of acquaintance with the

language as to be useful. By this event, indirectly, a house has been thrown open adjoining the one already occupied by the brethren of your mission.

As for other matters connected with recently arriving in a foreign and heathen land, every one is in possession already of the chief facts which strike one. Things are pretty much here what one is led to expect. If you descend to detail, all is new; but if the great principles which alone it is of use to know are attended to, they are just the same as actuate fallen men and saved men everywhere else.

Last week I accompanied Mr. Douglas in one of his preaching excursions. It was to the town of Tung-wa, of which mention has been made in connection with this mission. It is a large crowded town, a few miles from the head of a large inlet of the sea. It is embosomed in trees, so that a full view of the houses cannot be obtained. On entering we were, of course, surrounded by a crowd, who followed us till Mr. Douglas found a suitable place for preaching. In front of a temple, where there was an open space, he stood and addressed the people, and afterwards distributed books which were very eagerly received from his hand. The same scene was afterwards repeated in another place. From a hill behind the town we saw the extensive plain, in the midst of which this town stands. It is bounded by hills on every side, and the country is drained by two rivers, which meet at Tung-wa. In one direction lay thirty or forty large villages, where Christ has hardly ever been named. The population must be immense. We visited a temple, with the view of seeing its celebrated idols, but could only get a glimpse of them owing to an affray between some of the restless tribes, who were firing at one another from a hill close by. The people, who generally treated us with great politeness and kindness, told us to leave the place quickly. The temples seem to be on ordinary occasions little frequented, the devotional feeling of the people not leading them to spend days or hours in penances or prostrations before their curious images. When we returned to our boat, the chief man, or captain, addressed, with apparent earnestness, the people who assembled on the bank. A young man, a student from Ma-ping, who accompanied us, did the same. There was also a Chinese preacher, who had been engaged in preaching in the town, but as he went in a different direction, I was not witness to his proceedings. Next morning, the work was resumed in the town, Mr. Douglas preaching in one place to about 120 people who gathered round him; and again to a larger number that assembled in a deserted court

of justice. The demand for books was very extraordinary.

Of those who listened, some evidently had no other motive than to see the foreigners. Yet, in answer to the prayers of God's dear people, even these might receive an arrow from the Almighty's quiver. Others again brought forward objections: for example, that we belonged to a nation that "bought men;" showing that they, at least, felt it necessary to ward off the arguments advanced for the truth of God. And some few seemed still more deeply interested in the message. Oh, that God would mercifully send forth labourers, and open the eyes of those so-called Christians, through whom the name of God is blasphemed among the heathen.

Yesterday, a new chapel was opened here; Rev. John Stronach, of the London Missionary Society, preached. The brethren here are well. With kindest remembrances,  
ALEX. GRANT.

A LETTER has also been received from the Rev. W. C. Burns, dated Swatow, May 5, 1858; and we wish to call the earnest attention of our readers to the following extract from it in reference to the Coolie trade, merely remarking that no one has had such opportunity as he has had, during his long residence at Swatow, where this trade is chiefly carried on, of observing the facts and forming a correct judgment in regard to the traffic.

Mr. Burns writes:—"I have nothing of special interest to add, if I except what I may state about the Coolie trade, viz., that it is becoming more and more assimilated to slavery. The natives are not only decoyed away under false pretences, but are even kidnapped and sold, as on the Coast of Africa. A man was put to death a week or two ago, *by crucifixion*, for decoying persons away as Coolies, and at present there are proclamations on the walls, both from the magistrates and from the people, offering rewards for the apprehension of all who are engaged in a similar way. It is melancholy to see English vessels engaged in such a traffic. The Scotia screw steamer is here for Coolies now—for, although vessels carrying the British flag are obliged to put into Hong Kong, and be examined in regard to the willingness to go of those on board, there is reason to believe that when the unwilling are dismissed by the English authorities, they are often, if not al-

ways, held fast by the native brokers and embarked in vessels carrying a different flag, and subject to no such inspection. Here, at Double Island, the case is undoubtedly so; for, when captains of ships decline taking persons who show evident signs of being on board against their will, the native Coolie agents take them on shore and hold them as prisoners. Many also are afraid, when asked, to say that they are unwilling to go, feeling themselves in the power of their countrymen, who can add cruelty to imprisonment, and that without the possibility of an appeal to any other party. It is high time that the attention of the British Government were drawn to this traffic, and that measures for controlling it were devised which should extend to vessels carrying other flags than that of England. "Let the sighing of the prisoner come before thee," &c. "Break thou the arm of the wicked and the evil man." *Continue to pray for us.*

W. C. BURNS.

#### AN INTERESTING DISCOVERY.

WE see it stated, upon what may be considered reliable authority, that thirty thousand Christians have recently been found upon an island north of Celebes. It has been rumoured for a time that there was there a Christian people forgotten and forsaken, which, however, yet possessed three Bibles, and continued steadfast in the faith. When missionaries first landed on the island they met with a school teacher and his pupils, who repeated in the Malayan tongue, "As the hart panteth after the water brooks, so panteth my soul after thee, Lord." No Bibles were found, but the most precious promises of the Bible were written upon the bark of trees. They knew the Apostles' Creed, and the Heidelberg Catechism, and had Christian customs; twenty churches and schools yet existed. Through the instrumentality of Pastor Heldring, founder of the Magdalen Asylum at Steenbeck, and chief patron of Inner Missions in Holland, four missionaries, who had been educated under the venerable Gossner, were sent out, and three thousand persons baptized. This is certainly a most interesting discovery. The island on which these Christians were found belongs to the East Indian Archipelago. The Dutch have for years had political rule in this region. This may account for the original introduction of Christianity among this people, and for the fact that the Heidelberg Catechism was still found in their possession.—*German Reformed Messenger.*

## Correspondence.

*To the Editor of the Presbyterian Messenger.*

DEAR SIR,—In the last, or July, number of the "Messenger," there is a statement, at which certain of my friends have expressed surprise, to the effect that, without any adequate reason rendered, I was absent from the late Synod when the votes were taken on the Organ Question; and that, not having voted then, I am now to be understood as entirely coinciding with Dr. Hamilton's motion, not wishing to interfere with St. John's and St. George's organs, &c.

There must be some grievous mistake here, seeing that I was present and voted; and that, too, for a very different motion. I am inclined to think that the mistake is a typographical one, and venture to suggest an emendation—namely, for the Rev. Dr. Munro, read the Rev. Donald Munro; though I am still at a loss to conceive how my reverend namesake should, after the lapse of two months, be so anxious to call public attention to the finish he has made of his course in this affair.

Yours, very truly,

ALEXANDER MUNRO.

*Manchester, 15th July, 1858.*

[Dr. Munro is right; it was a typographical error, which was corrected in proof but overlooked by the compositor. It should have read Rev. D. Munro.—ED.]

### IRISH GENERAL ASSEMBLY.

SIR,—I took the liberty last year of sending you a letter in regard to the Deputation from the English Presbyterian Churches at the Irish General Assembly; I beg this year also to ask the favour of your inserting the following in your next print.

I am aware that you can easily obtain, and will no doubt give your readers some account of the meeting, and I trust you may procure a report of Dr. M'Crie's most admirable speech; but as my letter last year called attention to a special point in Mr. Wright's (one of the deputation) speech, so now I desire to notice a most important and useful suggestion made by Dr. M'Crie, namely, that in 1860 there

ought to be a great Presbyterian meeting in London, at which representatives from all Presbyterian Churches might attend. The members of the Irish Assembly received the suggestion with much applause, and I am of opinion the carrying of it out would be facilitated by every assistance that reverend body collectively, and the individual members separately, could possibly render.

It may be, however, this matter has come before your readers already; even if so, I take the liberty of asking you to insert this letter, because I feel it ought to be known that it has been mentioned in this country for the first time (at least in the hearing of the whole Irish Church) by a member of the English Presbyterian Church. I look on this fact as a most important one for several reasons, amongst which I may mention that the more we know of our English sister we see it more clearly that she is notable for a great vigour of spiritual life, a true catholic spirit, and much comprehensiveness of idea on the duty of her mission in England, which ought to be at once encouraging to the friends of truth, and exciting to all Presbyterians in spreading that form of government, the most simple, scriptural, and efficient. The deputations of last year and this give ample proof of these things; and such opportunities of meeting with our brethren and hearing of the welfare of our common cause, must be of incalculable benefit to us, while no doubt it will react on the welfare of the English Presbyterian Church.

I am glad to inform you that we are becoming daily more desirous to know all we can of the state of that church, and hail with gladness any evidence of her prosperity; nor do we look with cold indifference on the noble efforts so wisely conducted to meet the case of the people you live amongst in spreading throughout all England a knowledge of your principles. May the blessing of God crown all your efforts with success in seeking to spread the knowledge of the truth.

A PRESBYTERIAN.

*Londonderry, July 8th, 1858.*

# Presbyterian Church in England.

## SCHOOL COLLECTION.

THE annual collection in aid of the School Fund is appointed to be made on the third Sabbath of the present month, August 15th. It is of the utmost consequence that a vigorous effort should be made on this occasion to revive the prosperity of this useful and, indeed, indispensable fund. It has been declining for several years back; and has gradually sunk to a point at which it has become the painful duty of the Committee to reduce almost all the grants to our existing schools, and which makes it impossible for them to hold out any encouragement to the commencement of new institutions. Our educational progress is thus painfully arrested, and we are even threatened with the loss of the ground which has been already gained. This serious state of matters occupied a large amount of the time and attention of last Synod; and much anxiety was expressed on all sides that the collections of the present year should be such as to put the fund upon a better footing. The Synod adopted a minute to the following effect:—"The Synod is deeply persuaded of the indispensableness of the school fund to the educational interests of the Church, and is much concerned to understand that the collections in aid of it have for several years been declining; and the Synod enjoins Presbyteries to take care that the appointed annual collections in aid of the School Fund be made regularly in all the congregations within their bounds." With this strong expression of the Church's mind respecting the value and usefulness of the fund before them, it is earnestly hoped that all the ministers, sessions, and congregations of the Synod will cordially and vigorously unite to give a new stimulus to its prosperity during the present year. Subjoined is a portion of the last Annual Report, to which the Committee refer with confidence in proof of the absolute necessity and vital importance of maintaining this fund.

Collections and subscriptions to be remitted to the treasurer, John Johnstone, Esq., 16, Euston Square, London.

In name of the Committee,

PETER LORIMER,  
Convener.

## REPORT OF SCHOOL COMMITTEE.

PRESENTED TO THE SYNOD, AT MANCHESTER, LAST APRIL.

THE most salient and gratifying incident in the educational progress of the Church during the past year has been the opening of the Congregational Schools at Woolwich. It was announced by the Committee, in the report of last year, that these schools were in the course of erection, on a plan which would involve the magnificent outlay of £2,800, half of which had been provided for by the exertions of Mr. Thompson and his office-bearers, while the other half would be met by the liberality of the Committee of Privy Council. Your Committee have now the satisfaction of reporting that the erection of the schools has been completed—that the opening took place on the 11th of May last, amidst the congratulations and thanksgivings of a large and delighted assemblage of members of the congregation and other friends of the undertaking; and that, at a recent social reunion held in the school-room, upon occasion of the first Presbyterial examination of the classes, it was intimated by Mr. Thompson that the whole expense of erecting the schools, and furnishing them on a liberal scale with school apparatus, had been defrayed, and that not a single shilling of debt remained upon the establishment.

The attendance of pupils already amounts to the goodly roll of 285—160 boys and 125 girls. The income from school-fees during the first nine months amounted to £132 15s. 11½d. The head-master, Mr. Roderick Dingwall, has fully realised all the high expectations which were formed of him at the Presbyterial examination.  
\* \* \* \*

Never was it so indispensable to school success as now that teachers should be thoroughly trained and qualified for their profession. The direct and powerful tendency of the system of Government Certificates will be to drive all teachers who do not hold them from the field of competition, and to swamp, as inefficient and unworthy of support, all schools that cannot command the services of such certificated instructors. And it is certainly no part of the functions of this Committee to check or retard the effects of that system in regard to the schools which they are called to assist. It would be no less than a grave

perversion and abuse of our School Fund to use it for the purpose of backing up ill-qualified and inefficient teachers—men who without such backing would be unable to maintain their ground against the competition of certificated masters. The time has now nearly arrived when it will be necessary to adopt some stringent principles in the administration of the fund in order to guard against that danger. As a first step in that direction, it might be well to lay down a rule immediately, that certificated teachers should be aided out of the fund at a higher rate than those teachers who are contented to go on from year to year without such certificates. And ere long the rule might be made absolute that none but certificated masters should, in any case, receive assistance at all. The Committee rely with confidence on the Synod to strengthen their hands in introducing these principles into the administration of the fund, with the view of bringing it into beneficial relations with the enlightened operations of the Government; and they hope that the Synod will sanction on the present occasion the principle of a differential rate, such as they have referred to, it being understood, of course, that the principle is not to be carried out till after due notice has been given to all our uncertificated teachers, and a fair opportunity has been given them of obtaining the Government testimonials.

While contemplating such useful adaptations of the administration of the fund to the action of the Government, the Committee have observed with great concern that very different views from these begin to be taken in some quarters of the Church of the use that should be made by the Church of the educational measures of the Government. It was recently concluded by one of the largest and most influential Presbyteries of the Synod that the School Fund is no longer a necessity of the Church, and ought to be given up. Of course, the only ground on which such a conclusion could have been arrived at is, that the necessity of maintaining the fund has been superseded by the Government grants. The use, therefore, which it is proposed to make of the Government grants is, that we should make no more grants at all. The Government is now doing so much, that the Synod may now resolve to do nothing—at least nothing in the way of collective Synodical action. The Committee are far from imputing any decline of educational zeal to the brethren who have recently taken the grave responsibility of publishing to the whole Church their opinion that the School Fund should be discontinued. What they understand them to hint—for they have not expressed it—is, that the congregations of the Church

have no longer any need of the assistance of the Church in instituting and maintaining schools, because local exertion and Government aid are now perfectly sufficient for the purpose. Is the case, then, really so? The Committee would be happy, indeed, to believe it, if they could dare to do so. Of course, if the School Fund is no longer a necessity, it should be abolished. It is neither the interest nor the duty of the Church to maintain institutions that are needless and of no use; and it would be a very welcome issue of the school scheme if it could soon reach the landing-place which these esteemed brethren think it is already so happy as to have reached. But the Committee cannot, for their part, indulge in any such pleasing and flattering illusion, and they are quite sure that most of the Presbyteries of the Church are fully aware of the stern realities of the case as it actually stands. These realities are the following:—In the first place, there are still several of our schools taught in rooms under churches, or attached to churches, which, as long as they are taught there, can receive no Government aid, and must remain dependent upon the School Fund for support. It were well, indeed, that they should be removed from such localities as soon as possible. They are labouring at present under a serious drawback and disqualification in being thus excluded from the Government grants. Local parties cannot be too strongly urged to remedy this evil, either by building or renting more suitable premises. But till that is done, if they receive any assistance at all from without, it can only be from the Synod School Fund. In the second place, there are still many of our schools taught by masters who have no Government certificates, and who are therefore incapable of receiving Government grants. This of course is an evil which requires to be removed, as already urged. But time must be allowed for removing it. It would be unreasonable and unjust to proceed in such a matter *manu brevi*; and, till the evil is removed, as the Committee hope to see it removed in due time, these schools must continue to find the School Fund a necessity. In the third place, the fund has not ceased to be a necessity, even in regard to a large proportion of our schools which are in the receipt of Government aid. The pecuniary conditions upon which that aid is given are such as many of our congregations find it difficult, or even impossible, to fulfil by their own unassisted efforts. They require to guarantee salaries of a certain amount before they can obtain the augmentation of salary allowed by the Committee of Council, and that guarantee they are unable to give without the aid of the Fund. Your Com-

mittee, indeed, will naturally and fairly expect to be gradually relieved of the applications of such schools for support from the fund, inasmuch as the superior efficiency arising from the higher qualifications of their teachers may be fairly expected to secure a higher amount of independent revenue from fees; and such schools accordingly must lay their account with being in due time removed from the Committee's books. But still this removal cannot be effected immediately, or all at once. We must have patience. Time must be allowed for the development, under some gentle pressure from without, of the local capabilities and resources; and during all that time the School Fund will still continue on this ground also a necessity of the Church.

And there is yet a fourth ground remaining more urgent than any. How can new schools be established in poor and necessitous localities without the aid of this fund? How can school extension continue to go on in the places where it is most needed without it? What is needed in such cases is encouragement and stimulus to local parties to take the first step in advance. They are too poor and feeble to undertake to fulfil the conditions of Government grants. They are too poor and feeble to undertake even the responsibility of providing any fixed salary to the teacher. The help and guarantee which your Committee are enabled in such circumstances to give is the very thing they need to give them heart, and hope, and courage. Withhold that and they are helpless, and can accomplish nothing. Of all steps in the ascending process of educational amelioration, the first is the most difficult to accomplish. Bring up the process to the level of the Government condition, and then the Government will help it with a strong hand. But to bring it up to that level, *hic labor, hoc opus est*. At this moment the Committee have two applications for aid from two localities in the Presbytery of Lancashire, Swinton and Wharton, which are of this description. The populations are engaged in manufactories and collieries—poor and deeply sunken, educationally and morally. And are not these the very populations that most demand the aid of the Church? If the Church of Christ does not come to their help, who will? The Government will help, but it will only help those who help themselves, and *after* they have helped themselves. But what such localities need is the help of the Church *before* they have helped themselves; and in order to rouse and encourage them to help themselves. To help those who have a little strength is the principle of Government. But to help those that are helpless and have no strength

at all is the principle of Christ and the Church. It was when we were all without strength and dead in sin that the Head and Saviour of the Church brought help and hope to us by dying for the ungodly.

On all these grounds the Committee think that a very strong and clear case is made out for the necessity of the fund; and to prove the duty of maintaining it in unimpaired efficiency, and in view of the unfavourable movement of opinion which has begun to set in against the usefulness of our school scheme, the Committee would respectfully suggest to the Synod the desirableness of reaffirming on this occasion the value and usefulness of the fund as one of the Church's standing institutions.

It is the more necessary that this should be done, and that a new impulse should be immediately given to the prosperity of the fund, that the income of the Committee has for several years back been steadily declining. The Committee brought this fact prominently forward in their last Report, and expressed an earnest hope that the collection of last year would retrieve the ground which had been lost, and give the fund a new start. But they are grieved to have to state that the very reverse of this has been the actual experience of the last year. The collections have gone down still lower than ever. No fewer than forty-two of our congregations—a half of the whole number on our Synod-roll—have omitted to make the annual collection, eight of these defaulters being in the Presbytery of London, and no fewer than fifteen in the Presbytery of Lancashire. The income of 1855 was £345, being a deficit upon the expenditure of the same year of £15. In 1856 the income sank to £331 3s. 6d., and the balance in hand, which had been reduced in 1855 by £40, was further diminished by £53, being a reduction in two years of £93. During the last year, 1857, the income fell to £281 9s. 2d., being a reduction of £50 as compared with the income of 1856; and the balance in hand, to meet the claims of this present year, 1858, is only £314 11s. 4d., as compared with £425 16s. 4d., the balance which was available at the date of the last Report for the claims of 1857. That is to say, the Committee have £111 5s. less to operate with for the present year than they had at their command this time last year, and even of this seriously diminished fund, no less a proportion than £33 is of the nature of balance from the savings of former years. By the grants of the present year this balance will be completely extinguished. All that now remains of the accumulations of former years will be required to meet the expenditure of the present year, even at the diminished rate of disbursement which the

Committee have been compelled to adopt. If the collections should sink any lower than they have done—or even if they should continue at their present low rate—it will become necessary to effect still more painful reductions in the grants than those which the Committee have to announce in their present Report. In fact, unless a great and immediate improvement takes place in the receipts of the fund, it will become powerless to effect any real educational progress. At this moment it is already stricken with impotency in regard to several new applications which have come in for aid; and the only condition upon which it will be able to bring any new schools to the birth will be the melancholy one of consenting to the death of old ones, which it assisted into life and has long continued to nourish and support.

In allocating grants for the present year out of a much diminished income, the Committee have been obliged to have regard to the first principle of economics—viz., to borrow no money where there is no reasonable prospect of ability to repay it. They can only be expected to disburse what the Church entrusts to them, and congregations receiving diminished grants must throw the whole blame upon congregations giving diminished contributions, or none at all. The Committee have also confined their reductions to schools which were in the receipt of grants exceeding £10 per annum. They were unwilling to reduce the small grant of £10 to any figure still smaller; but schools previously in the receipt of £20, £15, or £12 10s., they have been compelled to reduce to £15, £12, and £10 respectively.

The Committee cannot close their Report without adverting to the serious loss which they have sustained during the past year by the melancholy death of their treasurer, John Henderson, Esq. Mr. Henderson rendered the most valuable assistance to the school scheme at an early period of its existence, in determining the principles and setting up the organization by which it should be carried on; and he continued to the end of his valuable life to manage the finance of the Committee with a conspicuous degree of punctuality, accuracy, and care, notwithstanding the pressure of all his own vast professional labours. He was an eminent example of the combination of diligence in business with fervour of spirit; and the Committee have felt a melancholy satisfaction in entering upon their records and communicating to his bereaved family an expression of their deep sense of the value of his services, and of their unfeigned sorrow for the dispensation of Providence which has removed him from his family and the militant Church of God.

## INDIA.

*To the members and adherents of the Presbyterian Church in England:*

BRETHREN,—Put in trust with the gospel, at this moment we are also entrusted with the dominion of India. It is a peerless opportunity. Christendom expects that England will do her duty, and does not God himself expect it? Wherefore this new trial so mercifully conceded? wherefore this extension of our neglected stewardship? It is a solemn and anxious conjuncture. If grace be given to improve it, the recompense will come back into our own bosom, and the Christianisation of India will be the brightest page in Britain's history. If the opportunity be allowed to slip, dare we hope that the like shall ever come again, and will it be possible to point out any other nation which has acted so unworthily of itself and of its glorious privileges?

Moved by such considerations, at its last meeting the Synod resolved, if possible, to send out a missionary to India. With our engagements to China, and with the great encouragement to follow up the auspicious opening there, it was felt that it would not be prudent to undertake, in the first instance, a larger responsibility; at the same time, we could not brook that of all the churches of Britain, our church alone should not have a single representative in Hindostan. On the one hand, we believe that it will tend to concentrate our interest, and give precision to our efforts, if we have an object so specific as the maintenance of a missionary; and on the other hand, we believe that so much is India on the mind of many of our members, that, if our own church gives no outlet to their contributions, there will be sent through other channels sums which would go far to support our own church's representative.

Nevertheless, we had no desire to originate a new and independent mission. In connection with the Free Church of Scotland there already exists in India the noblest of all missions. It is dear to our hearts. We love the devoted men by whom it is conducted, and in our memories are enshrined the names of Macdonald, Nesbitt, Johnston, and Anderson, who, having so worthily finished their course, now rest from



their labours. We have formed the friendship of some of its converts, and from not a few of our pulpits its native evangelists have proclaimed to affected audiences the unsearchable riches of Christ. It is of this mission that we are apt to think when we think of Indian evangelisation. We should like to aid it. Beneath the burden and heat of the day we should like to help those faithful servants of Christ who are pressed out of measure. And we can think of no way of applying our limited resources, at once so economical and so effective, as by sending out a labourer in connection with this admirably conducted and eminently successful institution. Nor in making this effort do we forget that the charges of two of our brethren in China have been all along defrayed by friends in Scotland.

And now our appeal is to those amongst ourselves who sympathize with Christ's own mission. India is a portion of his "inheritance." Vast as are its myriads, ancient as are its superstitions, gross as are its darkness and depravity, he will yet conquer to himself the whole. But condescending as he does to ask our agency, let each grateful disciple offer willingly, and spare no effort to speed the time when at the name of Jesus every knee shall bow throughout that teeming land.

For the present year, in order to provide passage-money, outfit, and the first year's salary of a missionary, a sum of at least FIVE HUNDRED pounds is requisite. We do not ask congregational collections, but we would respectfully beg of ministers to bring the subject before their people in the way they deem best. That our alliance is on congregational associations, Sabbath schools, and individual contributions, and in order that no unnecessary delay may intervene in the appointment of the missionary we urgently request an early transmission of the first instalments.

JAMES HAMILTON, *Convener.*

HUGH M. MATHESON, *Treasurer,*  
3, Lombard Street, London, E.C.

July, 1858.

### THE COLLEGE.

UNFORTUNATELY the new treasurer of the College has been obliged to inaugurate his entrance into office by issuing an appeal for additional funds. As this appeal, which

has been issued privately, may not have reached all our friends by post, we give it a place in our columns, commending it to their serious attention:—

The resignation, by Mr. Gillespie, of the treasurership of the college having induced the Synod to appoint me to be his successor, I avail myself of the occasion to enlist your sympathies and draw forth your liberality in behalf of an institution which, I regret to say, has hitherto been very inadequately supported. Indeed, the funds placed at my disposal by the transference of the balance barely suffice to meet the indispensable requirements of the ensuing quarter; and when it is considered that not until November will the annual collections in behalf of the college be made, I trust you will not only recognise the necessity for this appeal, but, likewise, be induced to respond liberally to it.

I know of no more convincing arguments to adduce in favour of the college scheme than to recite some of those which were put forth, in November, 1844, by its original founders.

"The vital importance," say they, "of such a college to the Presbyterian Church in England is evident on the slightest consideration. Our ministry, to be effective, must be a *native* ministry, like that of every other church—a ministry speaking the dialect, sharing the feelings and sympathies, and reflecting the natural peculiarities of the people for whom it is intended. It is a mistake to suppose that there is any want of affinity between Presbyterianism and the English mind; history completely disproves this. Let us, therefore, commend to the acceptance of our brethren around us the Westminster theology and the Presbyterian piety of other days, and we doubt not that our church will yet, with the blessing of its Divine Head, greatly lengthen its cords and strengthen its stakes."

It is satisfactory to consider, that after the lapse of fourteen years, these predictions—emanating as they did from minds of peculiar sagacity and forethought—have, to a fair extent, been verified; our church having, since then, become much more generally known and better appreciated.

At the same time it is incumbent on me to point out that our pecuniary responsibilities have also increased; whilst at no epoch, perhaps, of the college's history has there been a more respectable or numerous band of students, or men more enthusiastic in their studies, than those who at present occupy its halls.

The unlooked-for sale of the premises, 51, Great Ormond Street, and the consequent necessity of removing to another house, No. 29, Queen Square, though this

is in immediate proximity, will, unfortunately, add considerably to the demand upon the funds of the present year. And for all these reasons I have to beg you will—if you have not already done so—kindly contribute by an annual subscription, or by a donation.

Should opportunity offer I may follow up this appeal by a personal application, if within visitable distance, but it is to be hoped that, in general, the desirableness of sparing me this additional trouble and expenditure of time will be shown by an anticipated response, which can be given either by filling up, signing, and returning to me the enclosed [blank schedule], or by a Post-office order in my favour.

I am, your very obedient servant,

(Signed) ARCHIBALD T. RITCHIE,  
Hon. Treasurer.

26, Poultry, E.C.,  
London, May, 1858.

### THE HOME MISSION.

#### PROPOSED RULES FOR THE ADMINISTRATION OF THE HOME MISSION FUND.

IN receiving the Home Mission Report, the last Synod passed the following deliverance:—"That the revision of the Rules for the administration of the funds, and the suggested measures for the increased support of the ministry, be remitted to the Home Mission Committee; and that the said Committee be instructed to co-operate with Presbyteries in sending deputations to congregations when it may be deemed advisable." The Committee have been giving their best attention to this important matter. The measures referred to were suggested by Mr. Paterson, and have been under the consideration of the Committee. At a recent meeting it was unanimously agreed that the following rules, founded on those measures, be recommended to the Synod for its adoption:—

*First.*—That before any grant be made, in supplement of stipend, the sum proposed to be contributed by the congregation shall be approved of, both by the Presbytery of the bounds, and by the Home Mission Committee; and, should any congregation fail to raise the sum so approved of, such congregation shall not be entitled to a grant.

*Second.*—That all ministers, whose stipends from their congregational funds and Lady Hewley's Charity do not amount to £100 *per annum*, shall have their stipends raised to that sum, out of the Home Mission Fund; *provided* that in their congregations associations be formed for the purpose of collecting contributions to supplement the minister's stipend.

*Third.*—That ministers whose stipends from their congregational funds and Lady Hewley's Charity amount to £100, and do not exceed £150 *per annum*, shall have no direct claim on the fund; but, in all cases where associations shall be formed in their congregations, the Home Mission Committee shall grant a sum equal to one-half the amount raised by means of such associations, until the stipend amount to £150—subject, however, to the condition stated in rule first.

Further, congregations, under rule second, raising more by their associations than the sum stipulated, shall be entitled to participate in the benefits of this arrangement.

*Fourth.*—That a revision of the stipulated arrangement with each congregation shall take place every third year, and also on the occurrence of a vacancy.

*Fifth.*—That to sanctioned charges, during a vacancy, and to stations, the sum granted by the Committee shall not, in any case, exceed the rate of £50 *per annum*; and that no new mission station, requiring aid from the Home Mission Fund, shall be sanctioned by a Presbytery, without the concurrence of the Committee.

*Sixth.*—That it shall be left to the Committee to exercise a discretionary power in exceptional cases; the Committee, however, must report, specifically, to the Synod on all such cases.

*Seventh.*—That in order to raise the increased funds necessary to carry out the above scheme, it be recommended that an association be formed in each aid-giving congregation; which association may embrace, also, the other schemes of the church.

In accordance, moreover, with the Synod's remit, the Committee are making arrangements, in co-operation with Presbyteries, for sending deputations to the various congregations, to stir them up to more vigorous efforts for the support of the ministry. It is manifest that the funds of the mission must be considerably increased, in order that the proposed scheme may be carried out. It is, therefore, greatly to be desired that all the aid-giving congregations will begin to form associations in behalf of the funds, in order that the sustenance of the ministry may be placed in a more satisfactory condition.

W. McCaw, *Convener.*

### COLLECTIONS AND DONATIONS.

#### HOME MISSION FUND.

Collection, Newcastle . . . . .	£2 0 0
Ditto Hampstead . . . . .	3 3 6
Carlton Hill, London . . . . .	11 9 1

## SYNOD FUND.

Belford . . . . .	£1 0 0
Berwick . . . . .	1 5 0
Etal . . . . .	2 8 0
Lowick . . . . .	1 3 6
Norham . . . . .	1 0 0
North Sunderland . . . . .	0 10 0
Tweedmouth . . . . .	1 0 0
Horncliffe . . . . .	0 10 0
Dudley . . . . .	4 4 0
Stafford . . . . .	1 5 0
Bewcastle . . . . .	1 0 0
Brampton . . . . .	0 16 0
Maryport . . . . .	0 16 6
Whitehaven . . . . .	2 4 0
Workington . . . . .	0 10 0
Douglas, Isle of Man . . . . .	1 3 0
Canning Street, Liverpool . . . . .	19 7 0
St. George's . . . . .	11 6 0
Islington . . . . .	10 10 0
Grosvenor Square, Manchester . . . . .	10 0 0
Ancoats . . . . .	1 6 7
St. Andrew's . . . . .	8 0 0
Greenwich . . . . .	3 0 2
Trinity . . . . .	4 0 0
River Terrace . . . . .	5 8 0
John Knox . . . . .	4 4 0
Marylebone . . . . .	10 0 0
Southwark . . . . .	1 1 0
Chelsea . . . . .	3 19 6
Dalston . . . . .	1 10 0
Woolwich . . . . .	3 0 0
Southampton . . . . .	2 13 0
Bournemouth . . . . .	1 5 0
Blyth . . . . .	0 17 0
Falstone . . . . .	1 2 0
Hexham . . . . .	1 6 6
Monkwearmouth . . . . .	1 10 0
Trinity, Newcastle . . . . .	5 0 0
John Knox . . . . .	3 0 0
North Shields . . . . .	4 6 6
Seaton Delaval . . . . .	0 15 0
St. John's, South Shields . . . . .	2 8 4
Laygate . . . . .	3 0 0
Sunderland . . . . .	11 17 0
Wark . . . . .	0 10 0
Alnwick . . . . .	2 0 0
Bavington . . . . .	0 13 0
Birdhopecraig . . . . .	1 3 6
Branton . . . . .	2 0 0
Crookham . . . . .	1 12 7
Felton . . . . .	0 11 1
Glanton . . . . .	1 10 0
Harbottle . . . . .	1 1 6
Framlington . . . . .	0 12 10
Morpeth . . . . .	2 0 0
Thropton . . . . .	0 17 0
Warrenford . . . . .	1 5 0
Wooler . . . . .	2 8 0
	<hr/>
	174 12 1

MARTIN LONIE,  
Treasurer.

Sunderland, July 15, 1858.

## THE COLLEGE LIBRARY.

THE librarian of the college has much pleasure in acknowledging receipt of the two undermentioned works from Miss Mary Webster, viz.—“A Sketcher's Notes, to illustrate a view of the Old Church of Dun;” and “A Sketcher's Notes to illustrate a View of Dunfermline Abbey,” vol. ii.

29, Queen Square, London,  
30th June, 1858.

## Presbyteries' Proceedings.

## PRESBYTERY OF NORTHUMBERLAND.

Alnwick, July 13th, 1858.

AFTER public service in the church, conducted by the retiring Moderator, the Quarterly Meeting of Presbytery was held here, and duly constituted. The roll being called, Sederunt: the Moderator, Mr. Clugston; Messrs. Hoy, Lennie, Edwards, Cathcart, Fergus, Edmonds, and the Clerk, Ministers. Minutes of last Quarterly Meeting, and subsequent Meetings were read and sustained. Commission in favour of Mr. John Coxon, as ruling Elder in the Congregation at Felton, was given in, read, and sustained. Mr. Davison was elected Moderator for the current year, who being absent, Mr. Clugston, at the request of the Presbytery, occupied the chair *pro tem*. Mr. Blythe was re-elected Clerk. The Rev. J. Gillespie, Blenheim, Canada West, being present, was associated with the Court.

The report of the Committee in regard to Newbiggin was received and adopted. The Presbytery instruct the Committee to confer with parties there, and take such steps as the circumstances may require.

In regard to Warrenford, Mr. Blythe, as Moderator of the Session, laid on the table a petition from the Elders, and others, members of the congregation, craving the Presbytery to take the necessary steps for the moderating in a call with a view to the settlement of a pastor over the congregation there. The Presbytery agreed to grant the prayer of said petition, and appoint Mr. Edmonds to preach at Warrenford on Sabbath, 25th current, and moderate in a call to the person who may be chosen by the major part of the congregation, and appoint Mr. Clugston to serve the edict to that effect, on Sabbath, the 18th current, in the usual form. The Presbytery reappointed Mr. Blythe as Moderator in the Session at Warrenford.

In regard to St. James's, Alnwick, Mr. Clugston reported, that in accordance with instructions from the Presbytery, he had preached in St. James's, on the 13th inst., and declared the church vacant; and thereafter moderated in the Session, and made arrangements for providing supplies for the pulpit. Mr. Clugston was reappointed as Moderator in said Session.

A communication was read from the Convener of the Home Mission Committee, calling attention to the deliverance of last Synod, in regard to the sustentation of the Ministry, and intimating that a Deputation purposed to visit the Presbytery on the 3rd of August next. The Presbytery agree to meet on that day, and instruct the

Clerk to intimate to the Deputation to that effect; and, also, to state that in the peculiar circumstances no further arrangements for their reception at this season could be made.

Home Mission schedules from Felton and Widdrington were given in, read, and sustained, and ordered to be attested by the Moderator; which was done accordingly.

The Presbytery adjourned, to meet at Alnwick, in St. James's Church, on Tuesday, 3rd August next, at 12 o'clock, noon. Closed with prayer.

#### PRESBYTERY OF NEWCASTLE.

THIS Presbytery met in John Knox Church, Newcastle, on the 20th July. Present: Mr. Reid, Moderator; Messrs. McKenzie, Brown, and Blake, Ministers; with Messrs. Ballingall, Brewis, Col. Barnes, and Freeman, Elders. A Presbyterial certificate was granted to Mr. Hardie in due form. The report of the Housesteads was given in, and several letters read from influential parties in that district, from which it appeared that it would be hopeless for the present to make any effort to maintain ordinances at Housesteads in connection with this church. The Presbytery received the report, and agreed to proceed no further in the case. After some discussion it was also agreed that the documents in this case be not preserved—Mr. Reid and Mr. Brewis dissenting. Closed with prayer.

### Intelligence.

THE CAPE, SMETHWICK.—The anniversary tea-meeting of the Cape Church, in commemoration of the opening of the Cape Schools, was recently held in the large school-room. After the members of the congregation and their friends had partaken of tea together, the chair was taken by the Rev. G. Lewis, of Dudley, the Moderator of the mission, who constituted the meeting, and commenced the proceedings of the evening by an appropriate address. He made a touching allusion to the late Mr. John Henderson, who was wont to be present on occasions similar to this, but whose place was now vacant.—Mr. John Craig, one of the Elders of the congregation, then read a statement respecting its present condition and prospects, and the various ways in which its members are seeking to do good in the neighbourhood.—The meeting was then addressed by the following gentlemen, viz., Rev. Dr. Mackenzie, Broad Street, Birmingham, "On Revivals of Religion;" Mr. G. Ingall, Secretary of the Young Men's Christian

Association, Birmingham, gave an address to Young Men; Rev. T. Macpherson, New John Street, Birmingham, "On Home and Foreign Missions;" Rev. T. Arnold (Independent), Smethwick, "The Working Classes;" and Rev. J. Binns (Wesleyan) Smethwick, "On Prayer necessary to Success in Christian Enterprise." On the following Sabbath, sermons bearing on the Religious Revival now taking place in America were preached in the Cape Schools by the Rev. Dr. Maclean, from America, in the forenoon, and the Rev. Dr. Mackenzie, Broad Street, Birmingham, in the evening.—JAMES MENZIES, *Session Clerk, Cape Church, Smethwick.*

RISLY SCHOOL.—The following very satisfactory report of this school has been furnished by her Majesty's Inspector:—"March 15, 1858. The present teacher (Mr. Thomas Wightman) appears to suit the neighbourhood remarkably well. The school is well filled; the children are in perfect order; and, although the master works single-handed, every class seems to have been well attended to, and to have made good progress. The elder classes, besides reading fluently, and showing some quickness in cyphering, answer miscellaneous questions in geography and grammar very readily."

#### YOUNG MEN'S SOCIETIES UNION, LONDON.

THE quarterly meeting of this union was held on the evening of the 19th ult.; J. R. Robertson, Esq., presiding.

The discussion for the evening was introduced in an essay by Mr. W. Leith Bremner, on "The means necessary to the attainment of the great aim of the Church." After briefly reviewing the history of the Church, Mr. Bremner proceeded with his subject under the following heads:—

1. Individual and collective prayer.
2. An efficient staff of ministers, and an efficient staff of office-bearers.
3. Support from her members.
4. The spread of the Bible, considered in connection with Home and Foreign Missionary effort; and,
5. Careful attention to her several institutions, her funds, her colleges, her schools, her young men's societies, and her periodicals. A very animated conversation afterwards took place on various matters adverted to in the essay, respecting the position, progress, hindrances, &c., of the Presbyterian Church in this country. A deep interest in the discussion was manifested by all present.

## UNITARIANS AND PRESBYTERIANS.

It appears that the mention made at last Synod to the dishonesty of Unitarians in appropriating to themselves the name Presbyterian has aroused the ire of Dr. Beard, of Manchester, whose letter in the *Manchester Examiner and Times* has called forth the following reply from our Moderator, Dr. M'Crice :—

*To the Editor of the Manchester Weekly Advertiser.*

Sir,—A copy of the *Examiner and Times* of the 27th ult. has just been sent me, containing a letter on the above subject from the Rev. Dr. Beard, of your city. From the reference there made to me, as Moderator of the English Presbyterian Synod, I beg the privilege of a brief reply in your columns. Nothing is further from my intention than to make your pages the vehicle of theological controversy. I shall confine myself, therefore, to a simple statement of facts, reserving a fuller declaration on the points in dispute to another occasion. It is quite true that the Synod to which I belong have declared—1st. That Unitarians “deny the divinity of the Lord Jesus Christ;” 2nd. That they “pour contempt upon his atonement;” 3rd. That they “hold the name Presbyterian, whereas Unitarian is their proper designation;” 4th. That they assume this mask “in order to claim certain emoluments.” These, sir, are no new charges; they have been repeatedly preferred and proven; and regarding ourselves as the legitimate representatives of the Presbyterians of the commonwealth, we feel ourselves deeply aggrieved and injuriously compromised in the estimation of the English public, by being thus identified with a party holding opinions not more at variance with our creed as Trinitarians than with that of the venerable men whom we represent. Hitherto these allegations have not been denied by the Unitarians, who have generally contented themselves with upholding the tenets we ascribe to them. The correspondent of the *Examiner and Times* has adopted a somewhat novel line of tactics; he denies the truth of the allegations.

To the first charge, Dr. Beard replies, that “Unitarians do not deny, but assert the divinity of the Lord Jesus Christ.” Aware that some Unitarians are in the habit of using this expression, I regret

that the old phraseology of “the proper Deity” had not been employed. This, of course, all Unitarians would at once deny. The “divinity” of the Saviour they are willing to assert, just as they would assert the divinity of the Scriptures, meaning by this their divine origin. Some of them even talk of the Divine Man; but the God-man, in the sense in which that name is hailed by all evangelical churches, they repudiate. “It is solely,” says Dr. Beard, “what they consider the unscriptural views of the supreme Godhead of the Saviour, set forth in the Assembly’s Catechism, and other creed books, that they question and attempt to confute. Granted; they are at perfect liberty, in this free country, to do so. All we beg of them, in common fairness, is that they would not assert, in terms understood by all Christian communities, with the exception of their own, to signify the supreme and proper deity of the Saviour, a doctrine which they really deny. Between the “divinity” which they assert, and the “supreme Godhead” which they deny, there is a great gulf fixed—the gulf of Infinity itself. The ideas they attach to these expressions differ as widely as Godhead and humanity, the Creator and the creature. Why, then, complain, when charged with holding a tenet so characteristic of their denomination? Why speak as if they were misrepresented, when told that they deny the divinity of the Saviour, because, forsooth, they can use that term when they know that, coming from their lips, it means anything but supreme Godhead; that, in point of fact, they reduce our Saviour to the level of mere humanity, and attach a sense to the word “divinity” infinitely remote from that which it bears as used by all other religious denominations?

The second charge is met by a similar species of equivocation. Unitarians (says the correspondent of the *Examiner and Times*) “do not pour contempt upon his atonement, nor even upon what they consider as misrepresentations of his atonement, presented in the same standards of doctrine; but they hold and value most highly the Scriptural fact of atonement or reconciliation of man to God by his Son, the Saviour of the world.” Do Unitarians, then, hold the doctrine of the atonement, *in any sense*, as that word is generally understood by other Christians? Mark the expression, “reconciliation of man to God.” Under

this, Dr. Beard doubtless meant to indicate a denial that Christ has, in any sense, reconciled *God to man*. And the Scriptural fact which he holds and values so highly would probably, were he to explain himself, amount to nothing more than this—that Christ, by his teaching and his example, persuades men to love God. A scriptural fact, certainly; but to allege that this is the atonement, or anything like the atonement, as that doctrine is held by the great mass of evangelical Christians in England (to whom, and not to Unitarians, the Synod was addressing itself), is utterly preposterous. And yet Dr. Beard would evidently have given the readers of the *Examiner and Times* to suppose that, with some slight modifications perhaps, differing not from Scripture, but from “the creed books,” he holds the atonement as well as other Christians. Allow me, sir, to say, that the doctrine of our standards on this vital point, as well as that of the deity of the Saviour, entirely harmonises with that of the Thirty-nine Articles, and with the well understood, though not so formally announced, creed of the Independent, the Baptist, and the Wesleyan communions. And there can be no denying that, in the opinion of all these churches, the teaching of Unitarianism does pour contempt on the atonement of Christ, by robbing it of all its meritorious value as a sacrifice for sins, and reducing it, in point of efficacy, to the level of a mere mortal martyrdom.

The last charges noticed refer to the assumption of the name Presbyterian, in order to claim certain endowments. I am glad to see that Dr. Beard disclaims the name for himself and his congregation. He is wrong, however, when he asserts that “Unitarians do not call themselves Presbyterians.” Why, sir, it has been lately going the round of all the newspapers that “the English Presbyterian ministers in London” had an audience of her Majesty on the auspicious occasion of the marriage of the Princess; and, more recently, the public were informed, through the same channel, that they were petitioning Parliament in favour of the bill legalising marriage with a deceased wife’s sister. In both cases these were “Unitarians calling themselves Presbyterians.” In the first case, indeed, we—the real English Presbyterian ministers—might have got some credit for an honour which we did not enjoy, had not the names of the gentlemen in-

troduced, unknown till then, at least to the Presbyterians of London, indicated that we had no right to claim it. In the other case, it is rather hard that a whole Synod of English Presbyterians should be held as approving of a bill against which they have resolved to petition, just because Unitarians will call themselves Presbyterians. Why not appear before the public in their true colours, if they are not ashamed of the name of Unitarians? Why so anxious to sail under the banner of Presbytery, when it is notorious that they have nothing of Presbyterianism but the name? Many of them, Dr. Beard says truly, had “at the first a Presbyterian form of church discipline and order;” but have they got even the form of it now? And can Dr. Beard deny that the Presbyterians of the commonwealth, to whom we owe our standards of doctrine, would disclaim and repudiate all connection with “the lineal descendants” of whom he speaks, who bear not the least resemblance to them, either in doctrine or discipline? I am not so uncharitable as to believe that the sole motive for “filching from us our good name” is to appropriate at the same time “our purse”—though it was on this plea that they obtained those emoluments, sooner than have granted which for the support of Unitarianism, the pious donors would have parted with their right hands. I am rather disposed to look on the usurpation in the light of a compliment. Hypocrisy, it has been said, is the involuntary homage which vice pays to virtue. On the same principle, I would recognise, in the feverish anxiety which religious error now betrays to appropriate to its use the terms of orthodoxy, an undesigned homage paid to the cause of truth; and, while some Unitarians, as Dr. Beard tell us, “have a strong dislike of the name,” it is some consolation to us, and augurs well for the revival of Presbytery in England, that others are so proud of the name that they carry it written on their foreheads when they approach the throne, and boast of being Presbyterians on no better ground than that their ancestors were such in the times of the Commonwealth.

THOMAS M’CRIE,

*Moderator of the English Presbyterian Synod.*

*London, 51, Great Ormond Street,*

*May 1, 1858.*



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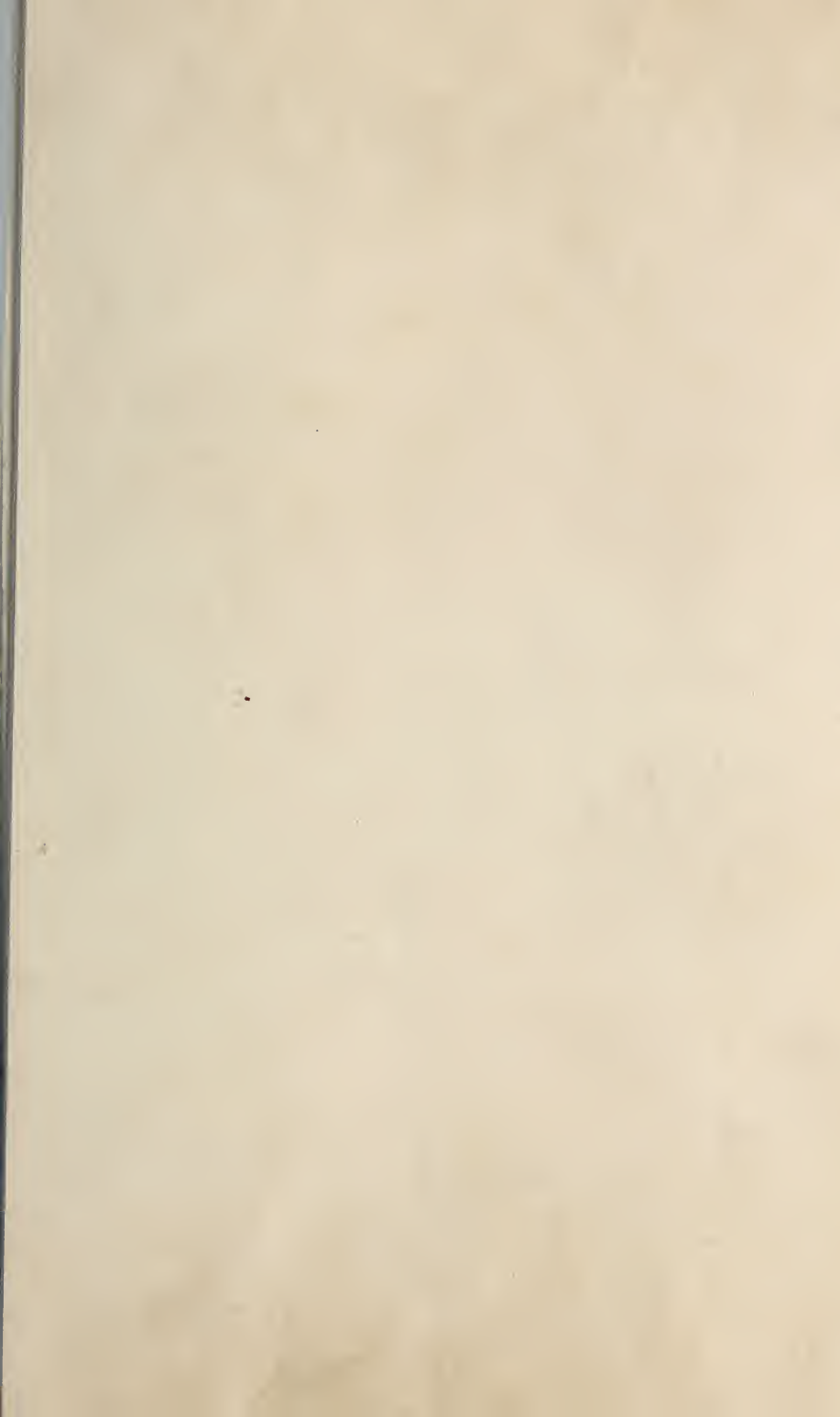
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